


The CHRISTIAN CENTURY



A Journal of Religion

The Preaching of Repentance

By Reinhold Niebuhr

Dark Clouds Over China

By Sherwood Eddy

The Movie Barons Take Notice

An Editorial

What Shall We Do With Our Leisure?

By Charles Herbert Huestis

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The Office Notebook

At last! This notebook has drawn an answer to one of its questions. It comes from a subscriber in California, and it gives some real help in planning for the advertising and wider circulation of this paper. Before long we hope that all our readers will come to understand that when we ask for advice in dealing with the problems of publication, we really want the advice.

What are the current best sellers in the field of religious literature? According to the Christian Century Book Service, these six books led all others in sales last month: Versteeg's "Perpetuating Pentecost," Tittle's "Foolishness of Preaching," Durant's "Story of Philosophy" and Wells's "Outline of History" (both these in the dollar edition), Roberts' "Spirit of God and Faith of Today" and Nixon's "Emerging Christian Faith."

One of the most interesting human interest articles that has reached this office in a long time has been written by J. Stitt Wilson, that knight errant of the social gospel. It tells of his experiences working, as an American preacher-socialist, inside the British labor party. Stitt Wilson has been on the inside of the labor party from the early days of Keir Hardie, when Ramsay MacDonald was an unknown Scotch youngster, down to the present minute. Keep an eye out for this.

All sorts of queer things happen when it comes to the interpretation of biblical texts. But we have not seen a queerer in recent months than occurred in a letter which reached this office the other day. The writer was protesting against the idea that Jesus might be conceived as approving the teaching of birth control. "Did he not say," he asked, "'I came that they might have life and have it abundantly'?"!

Members of THE CHRISTIAN CENTURY family will grieve at the news that Dr. Lynn Harold Hough has been forced, because of ill health, to cancel his preaching engagements in England this summer. Those who know the pace at which Dr. Hough has been driving himself for years are not surprised that a rest should have become imperative before he enters on his new work at Drew university. But they will understand the disappointment that has come to Dr. Hough and to thousands in Great Britain that the rest should have intervened just at this time.

Two members of the staff are sailing this week: Dr. Willett for Palestine and Dr. Niebuhr for Russia. Dr. Ewers goes next week, again with the indefatigable Sherwood Eddy.

Contributors to This Issue

REINHOLD NIEBUHR, professor of applied Christianity, Union theological seminary; author, "Leaves from the Notebook of a Tamed Cynic," etc.

SHERWOOD EDDY, famous international Y. M. C. A. leader; just returned from six months in the orient.

CHARLES HERBERT HUESTIS, general secretary Lord's Day Alliance of Canada.

The CHRISTIAN CENTURY

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EDITORIAL

NEWSPAPERS have an unwritten agreement to print little or nothing about libel suits that are decided against other newspapers. It is thus probable that few Americans have heard of the outcome of a libel suit decided in a federal district court in Los Angeles on June 3.

A Salutory Lesson to The Wet Press This suit grew out of a statement contained in a series of articles printed in all but one of the many newspapers owned by Mr. Hearst. These articles, which were largely devoted to casting aspersions on the character of the officers of the Anti-Saloon league, referred to certain activities of the Rev. Edwin C. Dinwiddie, formerly legislative superintendent of the league, in such a fashion as to create the impression that Dr. Dinwiddie had never given satisfactory accounting for several thousand dollars of government funds that came into his possession while he was on government service. Dr. Dinwiddie sued. Despite the almost limitless resources of legal defense which the Hearst press has been able to employ, Dr. Dinwiddie has won one preliminary suit after another until, in the Los Angeles case, he has gained a smashing victory. Compensatory damages of \$50,000 and exemplary damages of \$100,000 were there awarded him. One or two more verdicts of that kind will suffice to make the wet press watch its step when it starts to write about dry leaders.

Will the Simon Report Pacify India?

MAHATMA GANDHI has been widely criticized for the tactics which he has recently pursued in leading India toward self-government. Why, it has been asked, with the report of the Simon commission impending, with a round table promised to discuss the recommendations of that report, and with the sympathy of large labor and liberal elements in Britain depending on the treatment of this report, why has Gandhi rushed into a campaign of mass civil disobedience? With the publication, on June 10, of

the first volume of the Simon commission report, the weight of this argument is seriously impaired. To be sure, this is the less important of the two volumes. It deals largely with the historical, racial, geographic and economic aspects of the Indian question. The volume which is to be made public on June 24 will contain the specific political proposals of the commission. Before passing final judgment on the worth of the work done by the commission it will be necessary to await the appearance of this second volume. But it may be said that such hints as are contained in the first volume do not justify any large hopes for the possible influence of the second. The fact that the report opens with a reiteration of the same promises that were included in the Montagu-Chelmsford proposals of 1918, again emphasizing the fact that the grant of self-government depends on guarantees of the maintenance of order and of the important British commercial interests in India (for this is what, in the last analysis, is meant by the safeguarding of the prosperity of the country) plainly foreshadows a report so cautious and so hedged about with reservations as to fail to satisfy almost any considerable body of Indian opinion.

British Income Tax Is a Heavy Burden

THE recent reduction of the income tax brought it near to the vanishing point for persons of average income. Even for those of fairly comfortable income it is not a heavy item—considerably less than a month's rent until the income is well above \$10,000. It may help Americans to appreciate the situation of their British brethren if they compare the rates of income tax in the two countries. There is total exemption for married men in the United States for incomes up to \$3,500; in England, up to \$1,125. The minimum British rate is four shillings in the pound, or twenty per cent. The budget recently introduced would raise this to twenty-two and one-half per cent. There are various exceptions and allowances for earned income in both cases, but what it comes down

to is about this: A married man with an income of \$3,500 in the United States pays nothing; in Great Britain, at least \$360. On \$10,000, here about \$50; there at least \$1,400. In the higher categories, where the initial exemptions count for less and the rates are more nearly equal, the disparity is less striking, but even for the largest incomes our maximum is 20 per cent, theirs approximately 47 per cent—aside from possible increases under the new budget. In Great Britain about 4,600,000 persons pay income tax, or one in ten of the population; here, 2,500,000, or one in forty-four. More impressive and significant than comparisons of total taxes collected or average rates is the fact that in the United States income tax has ceased to be an appreciable factor in the annual budget of persons of moderate income, while in Great Britain it is a heavy item of expense even for those of very modest resources, together with the fact that theirs is going up while ours is coming down. These statistics are not a basis for self-congratulation, but for sympathetic consideration.

Party Regularity And the South

BY general agreement of those familiar with national politics Senator Furnifold M. Simmons, of North Carolina, would be adjudged one of the most useful members of the upper house of the federal legislature. Senator Simmons has been defeated for renomination—a defeat which, in view of his age, practically insures the close of his political career. It was not seriously contended, by his opponents in the recent North Carolina primary, that he was not able to represent the state longer. But it was contended that he had committed a political crime of such consequence as to merit his retirement from public life. That crime consisted of his refusal to support the presidential nominee of his party in the campaign of 1928. It will be remembered that North Carolina, to a great extent because of Senator Simmons' refusal to support a wet democratic nominee, cast its electoral vote for Mr. Hoover. It is probable that the south is the only part of the country in which the fetish of party regularity could be successfully employed to drive out of public life a public servant with as good a record as that of Senator Simmons. The persistence of this fetish in that region is, it hardly needs to be explained, part of the harvest which the nation has reaped from its roughshod reconstruction policy of the years following the civil war. Army bayonets made democratic party regularity in the south something akin to a religion. Even today there persists enough memory of that period to make the man who seems to waver in his party loyalty appear disloyal to the social institutions of that region. The south is changing rapidly. The shift in national population, noticed elsewhere in this issue, is pouring people from the north into its milder climate. Industrial developments are hastening this transformation. But the south will not be fully out in the main current of

national life as long as an appeal to the bogey of party regularity has the effectiveness which it had in the case of Senator Simmons.

The Coup in Rumania

THE gracious, but somewhat meticulous queen who sits upon the throne of England is reported to have so far let her displeasure be known on one occasion as to have suggested that her royal cousin, Marie of Rumania, settle down permanently in Hollywood "where she belongs." It is hard not to regard recent events in this Balkan kingdom as belonging in the Hollywood category. Most of the newspapers have frankly treated developments in the best celluloid fashion. An exiled prince dashing in disguise about Europe; an abandoned charmer; an airplane flight over the mountains and across possibly hostile frontiers; a boy king driven from his throne by his own father; a divorced queen battling for the possession and position of her son; a queen-mother acknowledging defeat by flight and attempting to make her peace with the son who has overcome her; a subservient cabinet and a cheering populace; a bitter minority, resolving to fight the outcome to a finish—what Graustark ever came up to this? But behind the gaudiness of the stage presentation, the serious difficulties which confront the peace of Europe need to be seen. Rumania gained greatly in territory and population as a result of the war. Yet the kingdom has no inner stability. Since the death of King Ferdinand the internal conditions have been growing rapidly worse. The most ambitious, if not the most powerful, figure in the country has been the queen-mother, Marie. She has been allied with the reactionary Bratianus, who held complete power for years. The peasant party, taking office under Maniu, found itself balked at every turn by the royal power, operating through the regency over the boy king. This regency Marie dominated. At last, in an attempt to eliminate Marie, the government has welcomed back the errant prince Carol. By his ascension of the throne, the regency is abolished.

The Simmering Balkans

THE popular press depicts the new king as a romantic figure, the idol of Rumania, who has, in the past, forsaken a throne for love, and now returns only out of loyalty to the needs of his people. As a matter of fact, Carol is about as weak a specimen as European royalty can produce at the moment. Were he not hopelessly weak, Maniu and the peasant party would never have permitted him to return to Rumania. But Maniu—who will be the real ruler of the kingdom, no matter who sits on the throne or who bears the title of prime minister—by bringing back Carol has assured himself that the royal influence, such as it is, will not be continually in operation

to thwart his progressive policies. To be sure, there is a possibility that Marie may seek to participate actively in the opposition which the Bratianu (the so-called liberal) party has voted to launch against the new regime. But with the king's authority, as well as that of the other departments of the government, firmly in his hands, Maniu will not hesitate to join issue with the queen-mother. However, the situation is insecure and dangerous. Should the peasant party lose control, Rumania will almost certainly fall into near-chaos. If this should come to pass, all the smoldering resentments and greeds of the Balkans are likely to burst into flame. Two, at least, of the major European powers, Italy and France, would insist on having a leading part in the making of any readjustments then required and the tension between these two powers is already a menace to the peace of the world. The result might easily be the largest load of trouble that has come out of the Balkans in all the turbulent history of that peninsula.

A Stalemate In China?

RIVALING in picturesqueness Carol's airplane trip back to his Rumanian throne, Marshal Feng Yü-hsiang's use of an airplane to suggest that his opponent, General Chiang Kai-shek, should quit China indicates that the fighting in that country may be approaching a stalemate. Marshal Feng, who has been leading the attack from north China against the troops of the Nanking government, is reported to have used an airplane to send a message to General Chiang, pointing out the futility of the present fighting, the largeness of the losses already suffered, and offering to accompany the Nanking generalissimo into exile if Chiang would agree to that way of making peace. In part, such a message, delivered in such a fashion, was a grandstand play. In part, it was a thinly veiled threat of another northern drive in case General Chiang did not retreat or resign. But in largest part, it was an admission that the fighting has reached a point where neither side can expect to overwhelm the other, and where some sort of a typical Chinese compromise, such as has pacified Feng on previous occasions, would be welcomed. It remains to be seen whether the Nanking government rises to this bait. Certainly the situation, from its point of view, is anything but promising. Not only do Feng Yü-hsiang and his ally, Yen Hsi-shan, hold most of northern China, but the famed Ironside division, generally accounted to be composed of extreme left-wing radicals, has driven northward from their old base near Canton, along the same route by which the present Nanking government pushed to power three years ago. At present, these Ironsides are reported to be within striking distance of the key-city of Hankow. Should they capture it and arrange a simultaneous attack with the armies of Feng, the fall of the Nanking government would inevitably and promptly follow.

Two Seminaries Celebrate

CHICAGO and its immediate environs contain more ministerial training schools than any other center in the Protestant world. And two of the most conspicuous of these institutions, the Chicago theological seminary and Garrett biblical institute, have devoted the current commencement season to celebration of three-quarters of a century of worthy life. In the case of the Chicago theological seminary the celebration was given added interest by the inauguration of Dr. Albert W. Palmer as the fifth president. Chicago theological seminary, now housed in the beautiful property made possible largely through the beneficence of the late Victor Lawson, is one of the group of theological seminaries and foundations which carry on their work in close relation with that of the divinity school of the University of Chicago. During the twenty years of the presidency of Dr. Ozora S. Davis it has become one of the conspicuous ministerial training schools of the country, and is exerting an influence far beyond the bounds of the Congregational church, of which it is officially a part. Garrett biblical institute has its campus contiguous to that of Northwestern university, in Evanston. Across the street from it is the campus of the Western theological seminary, an Episcopal institution. The three schools maintain reciprocal teaching relations. Garrett, despite a name that conduces to misunderstanding, is a postgraduate institution of the highest scholastic standards, and is an important agency in promoting the theological liberalism and social progressiveness which is coming increasingly to characterize the Methodist church. Its president, Dr. Frederick Carl Eiselen, is one of those rare combinations of scholar and executive who, when found, insures a school of more than denominational significance.

America's Shifting Population

TWO shifts in population evidently characterize the census now being taken. The movement from the villages to the cities continues with unabated strength. In the wheat belt, for example, small towns and country districts have lost about 25 per cent of their inhabitants during the last ten years. But a new movement, aiming toward residence in milder climate, has swelled enormously the size of cities in the south and on the Pacific coast. California claims by far the largest proportionate gain made by any state during a single decade since the days of the early pioneers. Los Angeles, with a population of 1,231,730, has added to its size by 113 per cent since 1920. It thus passes in rank such cities as Pittsburgh, Baltimore, Boston, St. Louis and Cleveland, all of which were larger when the previous census was taken. Almost equally striking have been the gains of southern cities. Houston, Texas, has grown by

110 per cent. Dallas gained 63 per cent. Memphis gained 55 per cent. And other cities in the south show a similar rapid growth. The shift from the country to the city is not an unmitigated evil. Improvement of farm machinery makes it possible to perform all necessary farming tasks with a population much smaller than that formerly required—even smaller, in fact, than still remains in rural sections. But the growth of the cities should not cause unthinking rejoicing. During the three days, for example, which Chicago's association of commerce had devoted to a celebration of a population increase in the neighborhood of 600,000, the city was forced to confront one of the most defiant series of gang murders in its experience. The fact is that American cities are growing more rapidly than is the science of dealing with their social, economic and political problems.

The Movie Barons Take Notice

USING ex-Governor Carl E. Milliken as their agent, the motion picture producers sent to thousands of ministers throughout the country, on May 26, a letter signed by Mr. Milliken, enclosing an article of his which had been rejected by *The Christian Century*, together with the editor's note of rejection. Ever since the appearance of the articles and editorials in *The Christian Century* dealing with the menace of the movies, the producers' policy had been one of silence, in the hope, apparently, that the public would soon forget the exposure of the social and moral damage American movies are doing to our children and to our international relationships. But the public had disappointed them. It did not forget. Rather, it found in these articles the crystallization of its own thought. It demanded reprints of the articles and exhausted edition after edition of them until to date nearly 100,000 have been distributed to leaders of public opinion throughout the land. Civic societies, parent-teacher associations, women's clubs, churches, and denominational conventions from one end of the country to another have been discussing these articles and passing resolutions urging congress to bring this giant industry under some form of social control. Facing this steadily rising tide of public indignation, the producers could no longer keep silent.

The first intimation of the change in policy came about the middle of May when we received a long article by Mr. Milliken purporting to be a reply to the series by Dr. Fred Eastman. Had the manuscript dealt candidly and squarely with the essential moral issues raised by Dr. Eastman we should have been glad to publish it. But it did not. It evaded those issues and devoted itself primarily to a paean of praise of the progress of the industry as an industry. For this reason, we rejected it. Whereupon Mr. Mil-

liken used the liberal funds supplied to his office by the producers to print the article and to send it broadcast along with a letter attacking Mr. Eastman and *The Christian Century*.

If the letters Mr. Milliken is now receiving are of the same temper as those pouring into this office from recipients of his document, the producers may well wonder if it would not have been better had they continued their policy of silence. Here, for example, are extracts from two typical letters by our subscribers who have answered the producers and sent us carbon copies for our information. Rev. Wilfred C. Keeler of Iowa City, Iowa, writes to Mr. Milliken: "The trouble with both your defense and your accusations is that we have the means of judging which is right, you or your attackers, namely, the moving pictures of our town, including the daily bombardment of the industry's advertisements, generally a woman half lying down in the arms of her lover.

What you will have to do if you want us to believe a communication such as I received today is to prove what you say by the kind of pictures that come to our town." Rev. M. E. Sadler writes: "Your naive assumption that Dr. Eastman conducted purely a superficial investigation for the purpose of substantiating his inherent prejudices will not be very well received by those who are acquainted with Dr. Eastman's standing in the world of scholarship and research. If you have said in this article all that can be said in meeting the problems raised by the investigation of Dr. Eastman, then the condition is even more critical than one might suppose by reading Dr. Eastman's study."

Nothing would please the producers better than to involve *The Christian Century* and other religious journals in a discussion with Mr. Milliken. It would divert attention from themselves and their greedy game of making money out of muck. It would possibly delay action upon the Brookhart and Hudson bills in congress. We shall not be so diverted. We shall continue to keep before our readers the real issues in the present problem of the movies, trusting that they in turn will not rest until these problems are solved. With the bulk of Mr. Milliken's broadside, therefore, we shall not concern ourselves, for it deals with a personal attack upon Dr. Eastman and *The Christian Century* and with a glorification of the movies' alleged "eight years of progress." But we are glad to take advantage of the opportunity he gives us to review the essential issues while pointing out how inadequately he touches them.

Issue number one. The office of Mr. Will Hays and Mr. Milliken has no authority whatever to veto a single foot of unfit film. Mr. Milliken's answer: Silence. And the silence amounts to an admission. "Harrison's Reports," the exhibitors' trade journal, however, confirms our contention in no uncertain words. It says: "Mr. Hays has no power whatever over the character of the films or over any other business matters of members of his organization. That

is what he told the world at the Trade Practice conference in October, 1927. Mr. Hays cannot veto any unfit film. . . ."

Issue number two. The producers have been creating a virtual monopoly by buying up strings of theatres so that they now control the whole process from production to exhibition and can drive out smaller independent competitors who in the past have given us some of the best pictures and monopolize the field for the factory-made product of Hollywood. Concerning this practice the Federal Trade commission has declared: "It is absolutely necessary for the picture industry to have an open market and an open field for the independent producer, or for all who want to make good pictures If the exhibitor were not compelled to take the bad pictures with the good pictures, the bad pictures would soon be eliminated." Mr. Milliken's answer: Silence. However, "Time," in its issue of June 9, throws light on this subject. It reports that last year Warner Brothers spent \$28,000,000 buying theatres and that the same company proposes to buy about one thousand theatres during the present year.

Issue number three. Block-booking and blind-booking. Dr. Eastman's articles laid bare these pernicious systems by which the producers tie the hands of local exhibitors by requiring them to buy their pictures before they have seen them and to buy them in block, sometimes as many as sixty or eighty in a single block, the bad along with the good, without the right to choose the ones best suited for their clientele. Mr. Milliken's answer: Silence.

Issue number four. The average child of school age in America sees a movie about once a week and his exposure to the films each time is about one hour and forty-five minutes. Since only 20 per cent of the film territory in this country is under any sort of censorship control the children in the remaining 80 per cent have all the salacious, maudlin, and crime-inciting films presented to them. Mr. Milliken's answer: "We know the approximate percentage of children in the average motion picture audience. We know the kind of films they prefer, and the kind of films which stick longest in their memories." And he goes on to describe the failure of an experiment in special children's matinees in which "Little Women" and other classics of the 1880's were offered to children.

Issue number five. The movies are so occupied with crime and sex stuff, so misrepresent life, and are so saturating the minds of children with social sewage that they have become a menace to the coming generation. In support of this statement Dr. Eastman advanced the testimony of readers of *The Christian Century*, official statistics, and the judgments of such educators as Prof. E. A. Ross of Wisconsin, Prof. E. W. Burgess of Chicago, Prof. Walter B. Pitkin of Columbia, Judge Miriam Van Waters, of Los Angeles, Judge Daniel B. Trude and Mrs. Alice Miller Mitchell. Mr. Milliken's answer: "The average net result of such entertainment has been described as wholesome rather than otherwise by leading child

welfare authorities." And again: "From repeated studies made of the reaction of children to films of all categories, it has been established that children under fifteen or sixteen are oblivious to the sex connotations of photoplays of the character produced under the provisions of the motion picture code, and consequently miss any stimulation of sex impulses from this source."

Issue number six. American movies abroad (they supply 85 per cent of the world's market) are ambassadors of ill will, misrepresenting America and our foreign neighbors as well. This issue has been supported by scores of letters from missionaries and by such journalists of international fame as Sir Phillip Gibbs and Mr. S. K. Ratcliffe. Mr. Milliken's answer: One member of the British house of commons has expressed a preference for American films. Moreover, some Australian censorship board or boards (names, places and dates not given) have declared that American productions are twice as free from censorship action as were the films from other countries.

Issue number seven. The recent movie "code of morals" widely advertised by the office of Hays and Milliken is a mixture of hypocrisy and bunk. It is substantially the same code first issued in 1921 and rehashed every little while since then whenever the producers have stood in danger of an outraged public. They have never taken it seriously and have never written into it any enforcement clause except that big joke which reads as follows: "This code will be enforced through the intelligent practicability derived from consultation. . . ." Mr. Tom Pettey, special correspondent of the *Chicago Tribune* writes to that paper under date of June 7, from New York: "To one who goes to the movies with any degree of regularity it must be apparent that Mr. Talkie, so far as the censors will permit, thumbs his nose at the code of morals laid down by the far-seeing and all-important Mr. Will H. Hays. The talkies today trade on sex, crime, booze, and lurid high society cutups for a living . . ." and he goes on to describe some of the talkies now current on Broadway. Mr. Milliken's answer: "The motion picture has been steadily developing its own standards of ethics both for the management of its business affairs and for the development of the art."

The *Christian Century* believes that Mr. Milliken is entirely right in this statement that the motion picture industry is developing its own standards of ethics. And what standards they are! They are the standards of the jungle, with criminality, lust and unbridled greed the dominant forces. It is just because those standards are at variance with the standards of enlightened public opinion that the industry now finds itself facing a battle in congress. On one side in that battle are the thoughtful portion of the public who insist that this industry shall be brought, not under censorship, but under some form of social control by which it can be held accountable for its sins against

the minds and characters of youth and its disregard for America's good name abroad. On the other side of that battle are the employers of Mr. Hays and Mr. Milliken who insist on their right to produce and present to our children and our foreign neighbors any sort of picture that they can use to draw money into their coffers. They will fight any kind of control by the people or the government. Until now, with the skillful aid of Mr. Hays and Mr. Milliken, the movie barons have successfully staved off every form of social control. They have gradually built up such a monopoly of the entertainment screen of America that there is no longer any possibility of effecting reform locally. Through their ownership of strings of theatres, and through their block-booking and blind-booking systems, they have been able to dictate what pictures shall be shown in our local theatres and what shall not be shown. They have thus established a commercial censorship. Shall it be allowed to stand? Moreover, they have chosen to spread the cesspools of Hollywood before the children of this nation and of the world. Shall they continue to do so? The answers to these questions hang upon the fate of the Brookhart bill (S. 1003) in the senate and the Hudson bill (H. R. 9986) in the house of representatives. Ultimately the fate of those bills depends upon the support they receive from the folks back home.

Malta and the United States

CRITICS who are apprehensive about the supposed invasion of the domain of politics by the Protestant churches in the United States—particularly in connection with their interest in the maintenance and enforcement of prohibition and, more recently, in the enactment of some sort of legislation for the control of the motion picture industry—will find it instructive to consider a case in which there has been a real effort on the part of a church to interfere with purely political matters. The island of Malta may be both minute and remote, but the conflict now in progress there between the premier and the Catholic bishop has weighty import. It is, in fact, a conflict between the vatican and the British government, neither of which is a power too small or too distant to be worthy of consideration, and it offers a perfect illustration of real "clericalism" in contrast with the wholly different sort of activities to which that term is sometimes applied for the purpose of disparagement.

The trouble arose some months ago when the Catholic archbishop of Malta decreed the exile of a Franciscan friar. The friar refused to accept this sentence, on the ground that it had been imposed upon him for no moral or religious reason but purely on account of his political opinions and that to carry it out would be equivalent to a death sentence, and appealed to the protection of the civil power. The premier, Lord

Strickland, himself a Catholic, took the part of the friar, declaring that the imposition and enforcement of a sentence of exile was in the sole power of the state, and that no prelate—certainly not one who was an alien, for the archbishop happens to be an Italian subject—could compel a British subject to leave British territory against his will. To expel him from his order or excommunicate him from the church would be within his authority, but not to drive him out of the country. To which the archbishop replied by forbidding electors to vote for the premier or any other candidates of his party in the recent elections, and by placing a ban on two of the most important newspapers of the island, forbidding the selling or reading of them under pain of sin. Those who voted for Lord Strickland were to be considered guilty of mortal sin and were to be refused the sacraments.

The subsequent episodes include an effort to patch up a concordat between the state and the church, but this has been without success. The latest chapter in the record is contained in a dispatch to the *New York Times*, dated June 8, which says: "After his recent speeches attacking Prime Minister Strickland, it was expected that Archbishop Caruana would again denounce him at today's service. The church was packed and in the streets thousands were assembled. The archbishop limited himself to stating that, in Catholic countries, civil authorities, judges, ministers and police obey the bishops, and that in every struggle between church and state the church always proves to be right."

The archbishop is to be congratulated and commended for the restraint which he exercised in "limiting himself" to this enunciation of a general principle instead of indulging in personalities. It is easy to deduce erroneous generalizations from an attack by a churchman upon a politician. In this instance, this possibility is averted by the prelate's consideration in making his own generalization. He has painted with a few skillful strokes a perfect picture of genuine "clericalism."

It will be noted that the question at issue does not directly concern any moral issue, or any which the church itself cares to describe as a moral issue. It is not a matter of putting the influence of the church behind some measure which it believes to be important for the defense of human rights, or for the maintenance of ethical standards. The point at issue is the power and prerogatives of the church. An invasion of the political field by the church is never a very serious matter unless it invades to get something for itself.

It is to be observed also that when the archbishop claims for the church the right to dictate to the civil government he does not mean the right of the people in the church. He means, and explicitly says, that this is the right of the bishops. Church influence in politics never constitutes a direct challenge to democratic government so long as the church itself is democratic. The church vote may become a pretty definite bloc

at the polls on matters which most of its members consider to have moral significance, but no overwhelming disaster flows from that if the cohesive force which holds the bloc together is argument and persuasion with reference to the questions at issue. That condition is quite definitely fulfilled in the case of the attitude of the Protestant churches toward prohibition; the members of these churches are exposed to a good deal of dry argument, but they make up their own minds and vote as they please. The condition is not fulfilled in the case of the archbishop of Malta who said to his parish priests: "The rule of the church is that there should be no political action in favor of this or that party, *but* in all your actions you must follow the action of your bishops. You must do as he directs." Whereupon he directed them to inquire of their parishioners how they intended to vote and to refuse to hear confessions and to give absolution to those who were going to vote for Lord Strickland and his party.

Generally speaking, it is not possible for any church to exercise centralized control over the votes of its members, and so to act as a bloc under autocratic domination, unless it has previously trained its members to believe that the high lords of the church control the means of grace and of salvation. Given such a conviction, the way is prepared for the exercise of such control over votes. It does not follow that such control will always, or often, be exercised as it has been in Malta, but it is always there ready to be exercised at the will of those who command the keys of heaven. Without that conviction, no such control is possible. No Methodist bishop and no Episcopal bishop can effectively command his laity to vote this way or that, because if they refuse he can do nothing about it that seriously matters. A Catholic bishop can, because, by withholding the sacraments, he can leave them—as they believe—hanging over hell with their mortal sins ungiven.

It may be said, with perfect truth, that ecclesiastical authorities have the right to inflict ecclesiastical penalties—excommunication or the withholding of the sacraments—at their pleasure, and that they are not answerable to the civil authorities for the use of their discretion in this field. No one denies this right, as a legal right; but correlative with it is the right of others to take cognizance of the fact that ecclesiastical discipline is used for purposes of political control if it is so used, and to take such attitude toward the church and its prelates as the circumstances may seem to them to warrant.

The chief point for consideration at the present moment is not the situation in Malta. It is cited only as an illustration of the factors which constitute a real incursion of a church into the area of political action. How many of these factors are present in, let us say, Bishop Cannon's activities in the interest of the dry ticket in the last national election? The answer is: none. Neither the church nor any official of the church was asking anything for the church. No orders were issued to any individual within the church

as to how he should vote. The only authority exercised or sought to be exercised was the authority of persuasion. The episcopal status of this particular dry leader was probably a liability rather than an asset; at any rate, it implied no right to command, and did not even carry with it any illusion of such power. No ecclesiastical penalties were visited or threatened upon those who, remaining unpersuaded, refused to follow his lead. Mr. Josephus Daniels, for example, though an outspoken opponent of Bishop Cannon and a supporter of the candidate whom he opposed, continues to be a member of the Methodist church in perfectly good standing, and no one ever seriously suggested either that the very act of opposing his bishop constituted a "mortal sin" or that his other mortal sins, if any, must remain unforgiven to drag his soul down to the pit because he had voted for Al Smith.

The statement that "the Protestant churches are in politics" is true enough in a sense. It will create no alarm, if rightly understood, except to those who are opposed to the things that the churches stand for. The Protestant churches are companies of people, among whom, by the democratic processes of discussion and the free exercise of individual judgment, there has gradually grown up a preponderant opinion in support of certain ideas of morality and certain public policies believed to be adapted to the promotion of morality as they conceive it. Like any groups having common ideas which they consider important, they are using their united efforts to further these ideas. To set up the alarm that "the church" is trying to impose its will upon the state, is to confuse the issue and falsify the facts. If you want to see what happens when a church really tries to impose its will upon the state, look at Malta. By comparison, it will be seen that the activities of the Anti-saloon league and the efforts of the churches in behalf of prohibition lack every distinguishing trait of clericalism. They are not even a rudimentary phase of the same thing. They are a different thing altogether.

Stuff for the Waste Basket

A Parable of Safed the Sage

I SUPPOSE myself to be no more stupid than the average man, and yet it may be that I am the only man on earth who hath ever done the foolish thing that I shall presently relate. The Postman called, and left for me a large package of Mail. And I laid the Papers and Books aside, and looked through the residue thereof. And such circulars as I did not desire, and such letters as I did not care to save, these I placed at my left hand. And the letters that required answer, and the letters that I desired to preserve, these did I lay upon my right hand. And when I had looked through all my Mail, I cleared my Desk of that which I wanted to be out of my way.

And I took up one package of that which I had looked through and cast it into the Wastebasket.

And then did I seat myself to answer the letters that were important, and behold, none of them were there. For I had carefully saved that pile which was of no value, and had thrown the important Mail into the Wastebasket. And I was humiliated at mine own Stupidity. For I can forgive the Stupidity of other people more readily than I can forgive mine own.

So I went to the Wastebasket, and fished out what I had thrown away, and laid it upon the table. And that which was waste and of no value, that did I then throw away.

And I said unto myself, I am old enough and big enough and ought to know better than to have done so foolish a trick. But I have observed men who have done likewise in even more important matters. Yea, and the prophet Jeremiah did complain that the people of his day deserted the fountains where the springs of pure water were, and hewed themselves out with great labor broken Cisterns which did hold no water. And a man who had reason to know what he was talking about declared that every Law which

man hath made for man, since man first slew his brother-man and crime on earth began, doth straw the wheat and save the chaff with a most evil fan.

And I behold how men and women make careful Classification of things worth while and things not worth while, and in casting one aside and saving the other make a sad mistake.

I was once about to cross the Ocean, and there stood nigh unto me upon the Deck a Newly Married Couple about to Sail on their Honeymoon. And their friends were shouting unto them all manner of good advice. And the bride held in her right hand a Jeweled Watch which her husband had given unto her as a Wedding Gift, and in the other hand did she hold a Peach which she was eating from a basket that her friends had sent on board. And as we passed the Statue of Liberty, and they turned to go below, she tossed the Watch overboard, and carefully saved the Peach stone.

Alas, I often wish that other men and women were not as foolish as I; for I sadly realize even when mine own follies are the greatest that I am no Monopolist of folly.

VERSE

Irony of God

IN vain
They shook their garments;
He did not hear the tinkling
Of little bells
On priestly hems;
Nor smell the smoky savor
Of slaughtered, burning life.

He did not see Jerusalem—
Nor Rome;
He passed by all "best families"
To dwell at last in Nazareth,
With Mary,
Mother of that Son
Who fraternized with fishermen;
Found heaven in little children;
And had a friend
Named Mary Magdalene.

EVA WARNER.

To Young Dreamers

ABOVE dark cities build
Your tall, impossible towers,
Imperious towers of faith
Built perilously high,
And gather your dreams like clusters
Of strange, bewildering flowers
From the star-bright ledges
Of the wide, impossible sky!

LUCIA TRENT.

Sacrifice

THE trees upon this ancient hill
Are sacred unto me;
A tree of old became a cross
On Calvary!

And that is why so many trees
Are stately, calm and tall;
Remembering, they sacrifice
Their leaves in Fall!

ELIZABETH DAVIS RICHARDS.

But I Have Seen Him Pass

BUT I have seen Him pass—so quietly,
Above the hills His shining sandals glide,
With scarce a ripple from a wayside tree;
No primrose in His pathway brushed aside;
Through beds of gleaming poppies, scarce awake,
Came sounds of mystic music from afar;
Wooed by its own white image in the lake,
Hung, motionless, aloft, a single star.

Not to those blind ones—lo! it has been said—
Who walk immune to His immortal might,
Shall it be given to thus hear His tread,
Or their eyes opened to this wondrous sight;
But to that few who in dim trceries
Of some thin, blue-veined leaf or lifted wing,
Shall mark His holy meaning—yea! to these,
That they may call in greeting: Hail! Lord King.

CLARE MACDERMOTT.

The Preaching of Repentance

By Reinhold Niebuhr

RELIGION in its vital periods has always regarded present realities in the light of some high ideal. Its truest prophets always saw a kingdom of ideals in prospect and made contrition the basis of admission into its membership. Since the moral quality of present realities varies from age to age this unvarying insistence of true religion upon sackcloth and ashes, no matter what virtues and vices it faces in each generation, may seem to be a mark of perversity. Some moderns choose to regard it so and hope for the day when men will be delivered from the "sense of sin." But the insistence of religion upon repentance is in fact the measure of its divinity. Men are most truly themselves when they transcend themselves and when, by some principle of judgment which they have gained either from history, revelation or private meditation they judge themselves and are found wanting at the court of their conscience. Only by this process of constant self-analysis, to which true prayer contributes but which proceeds quite frequently without conscious religious devotion, are anarchic impulses checked and ultimate purposes strengthened.

Guilt as Disloyalty

Naturally the average man does not find it easy to gain a perspective from which he might judge himself. Child of his time he feels guilty only when he is recreant to the canons of his generation. Immersed in the details of his immediate society, he can detect error only when it expresses itself in terms of disloyalty to the prejudices of his community. What he needs is standards of judgment which will deliver him from the tyranny of contemporary prejudices. The Christian church, organically related to a great tradition—perhaps too tenuously today—which has the life of Jesus at the center of it, ought to offer that emancipation. Moderns may insist that the ideal of love incarnated in the life of Jesus is not relevant to any modern situation when expressed in general terms and not applicable when expressed in specific terms, but the fact remains that the general purpose which animated it is clear enough and men of unspoiled moral wisdom in every generation have come to a new knowledge of their own inadequacies in beholding it. But no tradition applies itself automatically. The incidental must be stripped from the basic in presenting it and what is basic must be related to the facts of contemporary life. That is the task of religious leadership. For its successful fulfillment the leader requires not only historical perspective but a profound knowledge of human nature (including his own).

What damns the church of our generation more than any other defect in its life is its inability or unwillingness to preach an adequate gospel of re-

pentance. The best proof of its sacrifice of moral leadership is the fact that there are other forces in the life of modern society which are much more rigorous than it is in convicting the modern generation of sin. Just what is the church saying in our day? What moral judgments is it making? Answering these questions may give us a clue to its limitations and its problems. Collection of ministerial and church pronouncements over a period of years in many cities by the present writer yield the conclusion that the church's chief moral convictions are expressed on divorce, crime, Sabbath observance, prohibition and war.

Integrity of the Family

In its insistence on the integrity of the family the church is engaged in a wholesome and necessary crusade against the modern spirit which thinks that there is some salvation in making the family tie as tenuous and tentative as possible. But it may be questioned whether the frequent insistence by the church on uniform divorce laws is not a betrayal of an unwarranted reliance upon political force for the accomplishment of a spiritual end and of blindness to the fact that the sacramental character of the marriage relationship is a spiritual achievement and cannot be politically enforced. Even if we disregard this insistence on divorce laws there remains a certain blindness to the deeper spiritual problems involved in the readjustment of the family to an industrial society and an insistence on mere convention which reminds unpleasantly of the conventional parsons of Ibsen's dramas. It is gratifying to record that several important church pronouncements on this subject, most of quite recent date, are an exception to this rule.

Crime and Punishment

In the matter of crime most of the pronouncements call upon the police for a more rigorous enforcement of the law and in their temper suggest that Russia is not the only country where the priest has acted as sublimated policeman. The connivance between criminals and officials in our larger cities is, of course, a problem for the church's attention, but it is an aspect and not the root of the crime problem. The relation of unemployment to crime has, as far as I know, not been touched by church pronouncements. Considering how safe it is to criticize the criminal the church might follow the course of Balzac who refused to participate in strictures against them, justifying himself with the words: "I don't know criminals, as I have not associated with them; but I do know respectable people, and they are terrible."

It is probably idle to say anything about the excessive attention given by the churches to the political aspects of prohibition. This is the moral adventure

into which the whole moral vitality of the church has been poured for more than a generation and only history can determine whether it is justified. No one who realizes the needs of a complex society can have much sympathy with the critics of the church who suggest that it has or is trying to destroy "personal liberty." One could wish however that the church would show as much zeal in establishing "social control" over the anarchic impulses which are revealed in our economic society as over the habits of individuals. By every emphasis of its pronouncements the church has declared that it regards drunkenness as a greater sin than covetousness and that it is more critical of the sins of the senses than of the sins of the mind. That is always a dangerous defect in moral leadership, for it is precisely from sins that are not obvious that men need most help for their deliverance.

The pronouncements on Sabbath observance are obvious enough. Sometimes they spring from dogmas which would be difficult to justify, and the man in the street regards them irreverently as efforts of the parson to destroy competitive enterprises by law, but on the whole they have a salutary effect upon a civilization which is tempted to destroy every ancient sanctity and every human value for the sake of business. When the church makes efforts to prevent non-commercial amusements on Sunday—efforts which are not unknown in smaller communities—a blindness to human values which characterizes the religious legalist in every age is revealed.

Stock Speculation

The judgments of the church on war and peace represent a clear gain over previous generations and justify the hope that some permanent new insights on the character of nationalism and its incompatibility with a gospel of love have been gained through the experiences of the world war. Only the day of crisis will reveal, however, whether our present convictions on war and peace are the result of nausea or of a genuine understanding of the moral issues involved in international strife.

In all these church pronouncements consideration of economic issues is rare. The wild orgy of stock market speculation in which the nation indulged in 1929 continued unrebuked by the churches. A few individual voices were raised against it in the pulpit. Interestingly enough, most church pronouncements dealing with industrial issues emanate not from denominational but from interdenominational gatherings, in which the pressure of local opinion is not so immediate. Every large city seems to have at least one minister who helps his people to understand the moral implication and the economic causes of technological unemployment. But such realistic treatment of a contemporary economic issue comes with distressing regularity from the same mouth while the other pulpits are silent.

An analysis of pronouncements of the church may serve to gauge the general moral temper of the

church but it does not, of course, give a real clue to what kind of gospel of repentance is preached in the local pulpit. What is needed there is not so much outlines of general programs, ideals and policies as an honest analysis of the facts of human nature and contemporary civilization which will help the individual to gain a perspective upon himself and his world. The pulpit could well afford to be less "heroic" in its utterances if it were willing to be more objective in its analyses.

Rationalizing Economic Interests

The churches are literally filled with people whose Christian idealism is corrupted with sentimentality because they have never been helped to a rigorous analysis of their own motives. It is a commonplace of the historical, economic and sociological sciences that human action and sentiment is largely determined by economic interest. Yet there are comparatively few laymen in the churches who have ever been led to understand to how large a degree their religious and political opinions are merely rationalizations of their economic interests. Their dishonesties are largely unconscious, as most dishonesties are, but a wise moral leadership could bring the hidden facts into the light of day.

Men who hold economic power and privilege abound in the churches. How much have they been helped to recognize the perils of power? Do they know the clear lessons of history upon this point? Most of them justify their power in terms of an ostensible devotion to the "efficiency" of autocracy. If they were helped to understand their own inner motives a little better they would realize that the autocrat holds to his power not so much because of its social usefulness but because its possession is sweet to the possessor. History is filled with proofs that benevolent despotisms are never as benevolent as the pretensions of the despot and not even as fruitful of good as his intentions. There are, of course, some industrial and financial autocrats who would not be willing to learn what history teaches and who would resent the destruction of their deceptions. But most of us, autocrats and preachers alike, are quasi-honest men who might become more honest if someone dealt with our deceptions with kindly honesty.

Philanthropy's Deception

The most discouraging proof of the church's sentimentality and inability to deal realistically with the facts of human nature and the forces in contemporary civilization is its naive acceptance of philanthropic generosity as the mark of complete Christian virtue. If the Mellons offer to build a church costing millions the church sings paens of joy and gratitude over the virtue of the givers and the alleged moral significance of such a gift. One need not be cynical at all to observe that most philanthropies do not subtract from the power or change the standards of living of the donors; and if they don't they ought to be judged as

Jesus judged the wealthy givers in the temple who gave of their superfluity.

If the church meets the problems involved in our economic order at all it does so by preaching love in general terms and condemning selfishness. That kind of preaching is futile. The average man is not disturbed when convicted of selfishness as long as he is not told how, when and where he is selfish and his actions are not set in the light of specific alternatives.

If the sentimentality of the church in our day is chiefly due to lack of historical perspective on the one hand and to an absence of realistic estimates of human nature on the other it might be added that sometimes its defects derive not from a lack of knowledge but a want of honesty. Living in a world in which every consideration of ambition and expediency tempts us to obscure the moral defects of our civilization and the moral rigor of our gospel, we preachers might well engage in more fasting and prayer that

we be not led into temptation. Complete moral honesty is a difficult achievement and it may be taken for granted that any one who does not agonize over it does not possess it. Since the cries of travail are not frequently heard among us it may be assumed that we usually hide as many unlovely facts from ourselves as from our hearers. Constant contrition is the only means of achieving a gospel which has the power of repentance in it.

If a certain softness is one of the chief characteristics of the modern minister, that may sometimes be due to a spirit of generosity which loves not wisely but too well and cannot preach its gospel without tempering its wind to the shorn sheep. But it is frequently due not to a love of others but to a love of self. Sometimes we cannot be honest with people because we love them too much. More frequently we cannot be honest with them because we are not honest with ourselves.

China's Ominous Future

By Sherwood Eddy

CROSSING the Pacific after a year spent in visiting a score of countries around the world, if we ask ourselves what is the most crucial danger zone of the entire world today, we are constrained to answer, China. Here is the only country that we have found seriously and immanently threatened with communism. And it is thus threatened because it seems for the time being to be sinking into chaos. I write as a friend of this great people, out of a confirmed optimism that I have always felt for China in the past, and that I still feel for her ultimate future. But the next decade looks ominous.

It is a familiar observation that as the west passed through a transition including an intellectual renaissance, a religious reformation, and a series of political, industrial and social revolutions spread over several centuries, China has been forced to undergo these all at once. Two decades ago we found in China a static, changeless, Confucian civilization wearing the antiquated queue. Today bodies of modern students, organized labor and even country peasants in some districts are seething with communism. How can we account for such a change?

Decomposition and Recomposition

The present revolution in China is being accompanied by two simultaneous processes, those of decomposition and recomposition. There is the rapid, destructive breaking down of the old order, and the more slow, constructive building up of the new. It is the destructive process that is the more obvious and ominous. This is evident in the dominant evils in China today: militarism and civil war, lawlessness

and disorder, the blight of opium, poverty and destitution resulting from these evils, followed by the consequent menace of communism. Nowhere save in tsarist Russia after the world war was there ever more fruitful soil for it.

Armies and Bandits

Eighteen years after the founding of the republic in 1912, China is still plunged in civil war. With between one and two million soldiers in the largest armies in the world today, eating up the produce of the country, living off the people, seizing and ruining the principal railways, consuming for military purposes 85 per cent of even the published portion of the national budget, China is bled white by incessant militarism. This leads naturally to lawlessness and disorder. Armies are simply economic pockets for the unemployed. Unpaid soldiers become bandits and loot cities in war time and villages in peace time. We found kidnaping of the rich going on in broad daylight in the streets of Shanghai and banditry all the way from Canton to Harbin in country districts not far from the principal cities, and far into the interior. There has been no such lawlessness in China since the Taiping rebellion.

Bribery and corruption and the system of "squeeze" has spread alarmingly in official and business life. Opium, which was almost eliminated between 1906 and 1913, has with continued civil war come back like a flood to poison China. Four foreign governments are involved and many northern generals, but none so shamefully as the Chinese government at Nanking itself.

When, with all the foregoing evils, there come the natural calamities of flood, drought and famine, which disorganized government is now totally unprepared to meet or to prevent, it is not surprising that there should result an economic situation of poverty, unemployment, privation and distress for literally millions that is quite beyond description or imagination. It is natural also in such a situation that idle labor, starving peasants, roving bandits, or students who can find no prospect of employment, should turn to the one panacea offered as the last hope in despair, especially when it is coupled with the seemingly high ideals of the promise of social justice, relief for the poor and meeting the needs of all.

Communizing Poverty

There are those who on academic grounds hold that China can never turn communist and there is much in the social order of this land that is naturally adverse to this system. It is true that China has no great fortunes or vast wealth to share. Her few fortunes are quickly subdivided or dissipated in one or two generations. Dr. Sun Yat-Sen well said: "The real problem of China is the problem of poverty, not the problem of unequal distribution." You can communize wealth but not poverty. China's small landholdings are a barrier against the division of property. Chinese of the older generation after centuries of training in the doctrine of the "mean" have a natural aversion to radical theories and organization, and their whole family system would naturally be against communism.

But on the other hand no Confucian golden mean dominates the minds of China's students or labor today and the family system is being radically impaired. As to the distribution of property, the land committee of the kuomintang party has reported that only 15 per cent of China's soil is cultivated and heavily overcrowded. They report that 150 millions own land themselves, 136 millions are tenants, 30 millions are landless agricultural laborers, and 20 millions have no regular means of livelihood. Thus 65 per cent are landless, only 12 per cent of the rural population own enough land to live in contentment, and three-quarters of China's vast rural population have no interest in the present system of land distribution. Here is more than a sufficient dispossessed population for a desperate and destructive revolution.

Red Destruction

Much more important than the antecedent probability or improbability of this academic theory is the fact of the actual advance of communism in China today. It is not always possible to distinguish between Russia and Chinese communism, the radical doctrines and organization of students, the marching of bandit armies under the red banner, or the control of districts and areas by actual communists or local "reds" who find this an excellent excuse for destruction, pillage and loot. One thing however is certain, that this foreign germ in the Chinese system seems to develop

in most virulent, most cruel and destructive forms; far more so than in Russia itself. Time and again, when communism under some form has appeared, it has been accompanied by such barbarities and cruel destruction that it has shocked the Chinese and shamed members of the communist party. Wherever it spreads in China it cannot be controlled from an armchair in Moscow or Hankow. China is concerned not with some academic theory of Marx or Lenin but with an actual condition of red destruction.

How Red Is China?

How far has the movement extended? In the foreign office of the one country that probably knows China best we could count 22 red areas on the map, large or small, where whole districts are at the present time under the sway of communists, or local reds, or bandits, or other lawless elements that cannot be controlled by either the central or provincial governments. Communists in China told us frankly that if there was a continuance of civil war and increasing division in the kuomintang party, with the psychology of despair occasioned by unemployment, privation and hunger, they had every hope of capturing China. They claim 150,000 men in the red armies now fighting openly in eight provinces and five million peasant sympathizers. They are conducting meetings among students and laborers in Shanghai and are strong in Peking. Hankow is a strategic center that they covet together with the province of Hunan. Much of the radical south and of the hungry north, impoverished both by war and famine, they regard as immediately hopeful. If China sinks lower, communism will find here its supreme opportunity. One communist visualized a revolution and a dictatorship that would mean that the bulk of eastern Asia, with a population of 550 millions, would be dominated from Moscow, uniting the largest country in the world with the most populous. The writer is of the opinion that, while almost anything may happen in China, the evidence as a whole does not point to China as a unit ever becoming communist, but rather, if the present situation continues and grows worse, whole areas may sink into chaos, banditry, communistic or local "red" dictatorship.

In the light of this situation, what can be done by the Chinese and all who are friendly to them for the reconstruction of China? This will be considered in another article.

Poem in Seven Lines

ONE said, Give me a song in seven lines.
Catch beauty and the glory of God so old
It grows into our being and entwines
Itself around life, catch beauty in a mould,
And God's own glory in the symbols, signs
And creeds of men? Forty! Or one, or seven
Can only attempt, and never capture Heaven.

RAYMOND KRESENKY.

What Shall We Do With Our Leisure?

By Charles Herbert Huestis

"**B**UT, aunt, *what* do you do with your time?" This question was put by a young married woman down east in a letter to her widowed aunt, who, after having brought up a family, was enjoying a well-earned vacation on the Pacific coast. The busy young housekeeper was not able to envisage the life of leisure she thought her aunt was living. I use the story, not because I sympathize with the implied reproof of the inquiry, but because what we do with our time has become one of the most pressing questions of our day.

The conference of the Canadian national council of education, held last fall at Vancouver, B. C., had for its major theme, "Education and Leisure." The association of the two words is startling and significant. What has education to do with leisure? Education for work, yes, to prepare for the business of life; but in our hours of leisure may we not do as we please without any instruction as to what we do or how we do it? The conference evidently believed with Dr. Ernest Barker of Oxford that education "should be a training in the right way of using leisure, which, without education, may be misspent and frittered away. This vital connection between education and leisure is a fundamental thing. Unless we grasp it, we are in danger of abusing leisure and misusing education." The conference, therefore, canvassed the various forms of amusement that people seek, the cinema, music and drama, the radio, organized play and recreation, as well as the general question of health.

Rapid Increase of Leisure

One reason why the problem has come to the front in recent years is the very rapid increase of leisure. Dr. L. P. Jacks asks us to examine the goods in the shop windows and the kind of industrial securities which have been booming the past few years, to see "from what quarter the wind mainly blows in our industrial climate. It blows mainly from the leisure end." The eight-hour day is now practically universal in industry, and the five-day week will doubtless become a reality before many years. The primal curse, "In the sweat of thy face shalt thou eat bread," no longer holds. The machine does the sweating, and men and women do little more than direct or feed the machine. Once the people were too tired at the end of the day's work even for play. Now they find in play a release from the drab monotony of their machine-like existence. The problem arises because, while people have been educated to work, they have not been educated to play, and the opportunities afforded them by the commercial interests are not for the most part healthful. The lord chief justice of England made clear the gravity of the situation when he said recently, "Second only to drink, the real

cause of crime is the difficulty of finding healthful recreation and innocent amusement for the young."

The real importance of the question is further indicated by the number of times it is referred to in such a book as Charles A. Beard's "Whither Bound," which seeks to decide just "where we are at" and "where do we go from here." Again and again as we read the various contributions to this book we find the question of the use of leisure cropping up. Dr. Hu Shih, a Chinese writer, who discusses the question of eastern and western civilization, thinks the mechanical age of the west has brought an increase of spiritual values, because the machine affords the worker relief from drudgery, "so that he may have more time and energy left to seek and enjoy the higher values which civilization can afford him." He quotes an ancient Chinese statesman: "When the granaries are full, the people will know good manners." In theory, Dr. Hu's contention ought to be true, but what the machine age has given the worker in time it has taken away in the opportunities which his leisure afforded, "by brutalizing in recreation millions of human beings who are already brutalized by the psychological imperatives of their daily labor." Mr. Stuart Chase, from whose article in the same book this quotation comes, calls attention in a more recent paper to "the sundering of the ancient trinity of work, play, art, by the specialized tasks of today, thus tending to upset an admirable and perhaps biologically necessary human equation."

Invention and Recreation

Modern science has developed marvelous and most beautiful mechanisms for the use of entertainment—the movie, the radio, the gramophone, the motor car. "Who can estimate," writes H. de Vere Stacpoole, "the effect on the mass mind of the world of the broadcasting of fine music and great thoughts, the feeding of the millions with the soul food hitherto reserved for the few?" But with what comparative rarity does this sort of program get a hearing, and how commonly it is the jazz band or the cheap politician, or the plausible advertiser, who secures the place before the microphone! The commercialized cinema has so little regard for the moral well-being of the people that in Quebec legislation has been passed prohibiting attendance at these shows on the part of children under 16 years of age, recognizing that the child has no background of experience by which to correct the pictures, and so frames notions of social life and manners which are harmful.

To a greater and greater extent, our amusements are second-hand. As Dr. L. P. Jacks observes, we no longer *seek* amusement; we *purchase* it. We do not play the game, but we have others play it for us. We go to a movie and sit and look. We sit before

a radio set and listen. We sit in a motor car and drive or are driven. There is no better test of the quality of a civilization than the quality of its leisure. It is not what people do under the compulsion of economic necessity; what they do by choice after the work of the day is over is the criterion of their lives. Maxim Gorky, on visiting Coney Island, remarked, "What an unhappy people it must be that turns for happiness here."

Contemporary Restlessness

A marked characteristic of the modern world is its restlessness. We are again into the summer season, and the spectacle greets our eyes of restless crowds being carried hither and thither, seeking by ever greater restlessness to relieve the spirit of unrest from which they suffer. This is a condition which has become almost fundamental with the people of our day. It is an indication of a lack of self-control, which is fraught with much evil for the future of the race. Said a wise housekeeper once, "When I am tempted to dust the house from garret to basement, I know it is time for me to lie down and take a nap." Pascal, one of the most civilized of men, thought most of our ills arose from our inability to sit still in a room. We are using up today the immense reserves of strength which were laid down by our ancestors, whose lives were more simple and more leisurely. As Tagore remarked at the Vancouver conference mentioned above, "All civilizations that have ever grown strong are using wealth harvested from the deep soul of leisure."

I am, through the organization that I represent, engaged in the task of guarding a day of leisure for the Canadian people. I am naturally concerned also as to the way that people are using the leisure so obtained. A short time ago, I had occasion to spend a Sunday in one of the larger towns of the province of Quebec. In the morning, the people thronged to mass, and all day long individuals sought the sanctuary for their private devotions. In the afternoon, I heard the strains of an orchestra. Walking toward the music, I came to an enclosed place where an orchestra was playing. A number of people were gathered. Some were playing croquet, others were engaged in similar pastimes. A group of men, women and children were gathered about the musicians with evident delight.

Are Catholics Wiser?

I was reminded of the difference of observance of the Lord's day in Roman Catholic and Protestant communities respectively, and I asked myself whether I was not witnessing a healthier scheme of Sunday observance in this Roman Catholic town than that which prevailed in many Protestant communities. There are some who urge frankly that the morning and evening of Sunday should be reserved for worship and the afternoon for quiet recreation. I do not wish to be understood as commending such a scheme

of observance. I would treat the problem positively rather than negatively. Recreation has its place in Sunday, but we cannot fail to heed what Sir Walter Scott said, "Give the world one-half of Sunday, and you will find that religion has no strong hold on the other."

I have to confess that the question gives me much concern, not only because of the position I hold, but because it seems to me we are facing here one of the most serious problems of our day, from the standpoint both of the physical and the moral welfare of the people, and because I find it difficult to awaken in the Christian church a lively sense of its responsibility to endeavor to deal with the problem.

How Shall We Use Sunday?

There is not only the general problem of leisure to which I have referred above, which is a by-product of our age of mass production and shorter hours, but there is also the matter which more nearly concerns the church as an organization charged with spiritual responsibility, namely, the wise and healthful use of Sunday as a day of leisure. At present the recreations which people indulge in on Sunday differ little, if any, from those of the other days of the week. Granted that the people have few opportunities on the other days of the week save to accept the mechanized and standardized forms of amusement, forced upon them by the commercialized amusement agencies, cannot Sunday be made different? That is what I plead for. In the traditions and customs of the past, Sunday has stood for release from daily toil, but it also opens up opportunities for the enfranchisement of the spirit, which we refuse at our peril.

There are some who would attempt to bring back the Sunday of our fathers. The world in which our fathers lived is not our world, but the question which faces us is the same as that which faced our fathers, namely, what shall Sunday *primarily* stand for? And that is the question that concerns us today in a way that it never confronted our fathers. It may be that the very bases of our civilization rest upon the answer we give to it.

We might as well frankly face the fact that the alternative ways of spending Sunday are no longer church-going minus recreation and recreation minus church-going, but church-going plus recreation and recreation minus church-going. Which, then, shall be made the primary thing? The people are bound to seek recreation on Sunday, and it is the task of the church so to educate them, and especially the young people, as to what is the most important and imperative obligation.

I think the word recreation, in its etymological significance, gives a hint as to the way the problem may be solved: re-creation. So written, the word offers a new test of the manifold and oftentimes misdirected activities for which we make the Lord's day sponsor, and having a court of its own takes directly its own proper station as a minister to life. The quest for

recreation is a healthful one, for it is really a quest for life, but if Sunday is to be different, if it is to perform its ministry both to the body and the soul, Sunday recreation must be such as will send us back to our work on Monday, not only with clearer intellects, livelier spirits, and new corporeal vigor, but also with a clearer sense of the presence about us of an invisible world. Can it be said that our present Sunday recreation does any of these things?

It is possible that in urging such a program, I shall be accused by some of puritanism. What of that? For all its narrowness and distrust of human nature, there was something in puritanism that we cannot afford to neglect—the assertion of the supreme value of the soul. No people can afford to overlook the

needs of the soul, and our approval or disapproval of Sunday amusements will be conditioned by our sense of that value and the place Sunday occupies as a conservator of the same. As Dean Inge says, "The soul is dyed the color of its leisure thoughts."

The question is not whether it is right or wrong to play golf or tennis or go joy riding on Sunday. It is a larger question: What will be the effect upon the moral and spiritual growth of the nation if we carelessly and thoughtlessly devote the hours, and especially the morning hours, of the day of the spirit to merely physical and often largely mechanized pleasures? One needs be no ascetic to see that such a tendency involves an unspeakable loss to all the deeper forces which make a worthy civilization.

B O O K S

Lutheranism—Old and New

WHAT IS LUTHERANISM? Edited by Vergilius Ferm. The Macmillan Company, \$2.50.

THE MAKING AND MEANING OF THE AUGSBURG CONFESSION. By Conrad Bergendoff. Augustana Book Concern, \$.75.

BROTHER LUTHER. A Novel. By Walter von Molo. Translated by Eric Sutton. D. Appleton & Company, \$2.50.

IT WAS almost exactly four hundred years ago—at three o'clock Saturday afternoon, June 25th, 1530, to be precise—that the Saxon chancellor, Dr. Beyer, began the reading of the Augsburg confession to the emperor Charles V at a private session of the diet in the chapter room of the bishop's palace. Two hours later he had finished the reading and handed to the emperor both the Latin original, which had been read, and the German translation. The emperor forbade the publication of either. Unfortunately no exact word-for-word copy of either of these documents now exists. Catholic critics from the time of Bossuet, and even earlier, have made much of this fact, asserting that when the Lutherans profess allegiance to the original Augsburg confession they are in no better case than those Protestants who rest their case on inerrant original autographs of the Bible which no longer exist. The criticism is rather ingenious than substantial, for Lutherans do not pin their faith to the *ipsisima verba* of the draft which Melancthon prepared, rather hastily, for the Augsburg diet. Luther, by the way, was not present on that historic occasion. The Elector Frederic had left him behind at Coburg. He was under the ban, could not get a safe conduct, and would not have been safe even with one.

The text of the confession used by Dr. Bergendoff is that of the Book of Concord, which was issued on the fortieth anniversary of the original document. It may be taken as representing, with substantial accuracy, the system of doctrine set forth in 1530, with only such minor amendments of phrase as had seemed desirable in the light of a generation of experience. The author gives a brief commentary on each article. The general tenor of his argument is that the body of doctrine here set forth constitutes the permanent and irreducible essence of Lutheranism. He deals honestly and consistently with his material, explaining nothing away and softening no

rough edges. Baptism is still necessary for salvation. Those are still condemned who say that children are saved without baptism. Faith is prerequisite to baptism, but "only a presumptuous man would deny that there is faith in children (infants), though it be not a conscious faith." Also, "since the fall of Adam all men begotten according to nature are born with sin . . . and this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through baptism and the Holy Ghost." Of this last, admittedly a hard saying, the central meaning is that salvation consists not in the development of man's natural virtue but in the implantation of a new nature from a supernatural source.

The group of essays collected by Dr. Ferm, in which ten eminent and representative Lutherans give their answers to the question "What is Lutheranism?" present a somewhat different picture. Though they express different types of theological thought, the cumulative impression is that they view their faith neither as something which received its final and perfect formulation in 1530, nor as the summation of orthodox Lutheran theology as embodied, for example, in the Book of Concord, but as "evangelical catholicity." Basic to it is the concept of "justification by faith" which challenges not only the reliance upon penances and good works and the stored merits of the saints, at which it was originally directed, but equally all naturalistic ideas which would encourage man to hope for salvation apart from revelation and supernatural redemptive forces. So much, it seems, is permanent. But within that limit there is room for the incorporation of much of the product of modern thought and scholarship. "Lutheranism did not put a stop to the theological process that had been taking place down through the Christian centuries." It puts its trust in "the Word of God." But what is the Word of God? Today's answer is not that of four hundred years ago, and loyalty to Luther does not require that it should be. It is to be remembered that the Augsburg confession itself (article VII) says: "To the true unity of the church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be everywhere alike." If, in the progress of knowledge, it is discovered that some things once held to be divinely delivered elements of "the doctrine of the Gospel" are really "tra-

ditions instituted by men," the inference is clear. One would not seriously misrepresent Dr. Ferm's conclusion, in his admirable final chapter, by saying that the true Lutheran position in our times is that body of Christian truth which Luther would hold if he were living now.

If even this does not convince you that Lutheranism is other than a dry-as-dust theology, turn to Walter von Molo's novel of young Luther at Worms. Here the swiftly moving events are staged with the brilliance of a pageant and the emotional intensity of great drama. The author—he is president of the German academy of letters—professes no judicial detachment from the issues. He is for Luther. So would anyone be who, without dogmatic presuppositions, viewed the young monk's courageous stand for the liberty of the Christian soul against all tyranny, civil or ecclesiastical. If his spiritual heirs are loyal to his leadership, something of that spirit must be a permanent part of the answer to the question, What is Lutheranism?

WINFRED ERNEST GARRISON.

Daniel and the Two Kings

NABONIDUS AND BELSHAZZAR. *A Study of the Closing Events of the Neo-Babylonian Empire.* By Raymond P. Dougherty. Yale Oriental Series, Researches Vol. XV. Yale University Press, \$3.00.

THIS volume should be of great interest to the minister or layman who enjoys the romance of archeology and who is willing to read more of a book than its topic sentences. Proving or disproving the Book of Daniel may be "love's labor lost," but Dr. Dougherty has brought to life whole pages of interesting history, with the human-interest and Biblical factors involved in Nabonidus' strategic promotion of Tema in Arabia—health resort, religious center, military outpost, commercial channel, and antiquarian's delight. Nabonidus, Belshazzar and Tema constitute a triangle plot of thrilling history. The author has sorted over hundreds of Babylonian documents looking for the word or phrase here and there that would serve his purpose. He traces the pedigree of Nabonidus, and the business and administrative interest of Belshazzar, and he shows that Belshazzar exercised "sharrutam" (kingship) though not "sharrutam sha Babil" (kingship of Babylon). Three times in Daniel V, Daniel is referred to as third ruler in the kingdom, the only possible correct designation in view of the dual rule of Nabonidus and Belshazzar. Was Belshazzar king, after all? Furthermore, if the wife of Nabonidus was a daughter of Nebuchadrezzar, then Belshazzar was grandson of the famous ruler, and by common Semitic practice might be referred to as son. This untangles another knot in the troublesome Book of Daniel.

Much technical material is in the footnotes, but the author is a teacher as well as scholar. The excellent summaries, lucid style, page indentation, and convenient form of the volume make it a genuine asset to the thinking man's library.

CARL S. KNOPF.

Books in Brief

MY LIFE. By Leon Trotsky. Scribners. \$5.00.

One will not expect from Trotsky a completely unbiased account of the revolution in Russia and of the divided counsels, the modified policies and the personal intrigues which led to his own downfall and banishment. He writes as one of the leading figures in the drama of revolution, as a victim of the

selfish ambitions and misguided judgments of other leaders, and, above all, as one who considers himself as merely in retirement during a "transitional period of political backsliding," after which he will return to put the Russian revolution back on the right track and carry out the plans which he and Lenin formed together before opportunists and compromisers shelved them both by making Lenin a god and Trotsky an exile. Perhaps he will. After all, he is only fifty years old and, whatever we may think about his political and social theories, he is a great man completely consecrated to what he considers the greatest idea of the ages. His life story, here brought down to his deportation to Constantinople, is the physical and spiritual Aeneid of an incurable revolutionist.

HOW THE GREAT RELIGIONS BEGAN. By Joseph Gaer. Robert M. McBride & Co., \$3.00.

This survey of the origins of the world's great religions does not go very deeply into any of them, but aims to give the salient facts about the founding, the growth and the beliefs of all of them. The style is of an almost exaggerated simplicity. The ideas also are simple, sometimes at the expense of accuracy, for there is a limit beyond which one cannot safely go in simplifying that which is in its very nature complex. The author's policy is, in the main to stress the admirable qualities of the several religions and the ways in which they have influenced the lives of their followers for the better. In this respect it should be useful in building attitudes of good will among the adherents of the different religions. It will scarcely give offense to any of them, except perhaps the Catholics. One who wishes any other than the most general ideas on the subject, or who desires to form any adequate judgment of the religions discussed, must have recourse to more critical and informative works.

THE MIND OF THE SAVAGE. By Raoul Allier. Translated by Fred Rothwell. Harcourt, Brace & Co. \$3.75.

The distinguished dean of the faculty of Protestant theology at Paris has devoted a lifetime to the study of the psychology and sociology of the uncivilized races and to the administration of missionary enterprises. He is the author of a great work in two volumes (crowned by the French academy) on "The Psychology of Conversion Among Non-Civilized Peoples." In the present work he deals largely with the place of magic in the mind of the savage. Unlike Fraser, he does not consider magic as the origin of religion but as a perverted and parasitic growth upon it. His treatise is rich in data regarding the customs and mental processes of undeveloped peoples and in practical suggestions regarding the attitudes which more advanced peoples should take toward them.

THE PEW PREACHES. Edited by William L. Stidger. Cokesbury Press, \$2.50.

Some of the laymen who here give their views on religion are big business men, such as Henry Ford, R. A. Long, Owen D. Young, and J. C. Penney. One at least, R. A. Doan, is a business man who, after gaining a reasonable fortune, has devoted himself for many years to religious work. Some are writers, such as Edwin Markham, Tom Masson and Charles W. Wood. Governor Sweet represents the statesman whose primary interest is in social reform. Besides, there is the one and only Roger Babson and the one and only William Allen White. There is bound to be a great deal of sincerity and pointed wisdom in the words of such a company, and so there is; also a certain percentage of complacency and stereotyped exhortation. The pulpit has no monopoly on platitude, but the pew has the advantage of not having to preach every Sunday. With only one sermon to preach, these laymen can give their best, and in most cases it is well worth hearing.

THE COLLEGE STUDENT THINKING IT THROUGH. By Jessie A. Charters. Abingdon Press, \$1.50.

The author, with a Ph.D. and much campus experience, finds the student's religious problems inseparable from the larger total problem of finding a satisfactory philosophy of life, building a personality and securing an orientation in society. The book is well adapted either for individual reading and study or for use in discussion groups.

HIS GLORIOUS BODY. By Robert Norwood. Scribners, \$2.00.

That these chapters were Lenten noonday meditations, each introduced by a passage of scripture and concluded by a prayer, suggests something of their mood and spirit but conveys no adequate hint of their vigor and clarity of thought. Dr. Norwood presents with conviction the evidence for personal immortality on the ground of the resurrection of Jesus.

CORRESPONDENCE

Baptists and Disciples

EDITOR THE CHRISTIAN CENTURY:

SIR: Now that the decision has been published to the world that Baptists decline closer cooperation with Disciples, what does it all mean? Two short years ago the Northern Baptist convention meeting in Detroit hailed with a deep enthusiasm the suggestion of Dr. Edgar DeWitt Jones that the chasm between Disciples and Baptists had existed already too long and the proposal that some means for lessening or bridging it could and should be found. But in Cleveland the convention's mind evidently was made up before a word of discussion was uttered, and it was decidedly against the mild recommendation for co-operation which was sponsored by the majority report. That does not mean that the temper of 1930 was less favorable to co-operation than that of 1928, or that in two years' time either Disciples or Baptists had changed, or that either had thought much. But that both groups had either felt much or called to mind the deep feelings that previously had been theirs. As was remarked privately: "The proposal for cooperation failed to carry because the members of this convention either think they know Disciples too well, or else they do not know them at all."

To be sure the reasons alleged at Cleveland were impeccable. Four hundred years of history were reflected in the closely reasoned presentation of the minority report. It is fair to say that probably few completely followed and accepted the argument, but by whatever path the majority reached its conclusion, having arrived, it was to discover that to that conclusion had been imparted a marked aura of respectability by the man who framed the argument and phrased the resolution which was finally adopted. How fortunate that a reaction occasioned by all sorts of emotions and memories could be made intellectually satisfying for most of the delegates by the rugged honesty and intense conviction of a noted scholar!

Had the premise of the leader of the opposition—that all Disciples, in some unscriptural way, linked baptism and redemption—been challenged instead of being generally accepted, the result, who knows, might well have been—just the same. But had the premise been challenged (as I believe it could have been successfully challenged if only sufficient facts about the Disciples had been known to someone who could have given eloquent voice to them), the result, though perhaps not different, would have occasioned far greater discomfort in the minds of the delegates. So perhaps it was just as well that Dr. H. C. Armstrong, the fraternal delegate from the Disciples, arrived the next day and was presented to the convention some thirty hours after the convention had drawn its skirts about itself lest they be besmirched by contact with these terrible folk, the Disciples.

To Dr. Armstrong the convention gave an ovation. Could it be interpreted as remorse? Hardly. Courtesy? It was more than courtesy. Rather an unconscious attempt by a gesture of generous friendliness to salve the uneasy feeling of having the day before reacted "naturally," but on rather a low plane. It was a great vent for secret shame, or if that is too strong a word, secret uneasiness.

Dr. Armstrong's speech will long be remembered. For spirit

and matter and wisdom it was superb. And to think he thanked the Baptists for doing the Disciples a service—for having put them into the position where they must ask themselves whether after all they had departed from a sound gospel position which they thought they held, or whether they were failing to make clear their true position! Though he disclaimed any desire to be like Banquo's ghost—which would not down, though he asserted he did not represent "love's labor lost" for it was better forsooth "to have loved and lost than never to have loved at all," he, as Dr. Jones before him, will remain in the memory of the delegates as a symbol of fraternity, until his words and himself will have produced their ultimate effect, how many years hence one cannot guess.

However there are in existence several independent church bodies in addition to Northern Baptists—perhaps the most important being Congregationalists, Disciples, Friends and Southern Baptists. With each of these at certain points the Northern Baptists have a marked affinity. It appears, indeed, as if they represented the position nearest the middle of the road. Some federation is possible some day. When it will come or in what form, that day must tell. Perhaps in the interests of a larger cooperation the vote at Cleveland is not to be interpreted as entirely reactionary. But the technique of cooperation is secondary to the will to cooperate.

First Baptist Church,
Detroit, Mich.

HUGH CHAMBERLIN BURR.

Attempting to Cross Boundaries

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest Ralph Harlow's article on "The Color Bar in the Churches." It is good and I commend him for writing it. We need more such stimulating articles. He asks those who have tried to create a better understanding among the various races to send in their experiences. Here is mine:

One night at the Christian Endeavor meeting the question of the Christian's attitude toward the Jew came up for discussion. The matter was threshed out from all angles. I reminded our boys and girls that just seven miles away, in a neighboring city there were many Jewish young people and suggested that we send them an invitation to come some week night and be our guests. We would have some sort of program and have refreshments, etc. They liked the idea. They were eager for the experiment. And so a few days later the president of the society and I called on the Jewish rabbi and told him what we were trying to bring about. To our surprise he was somewhat hostile. He liked the idea of breaking down prejudice but wasn't sure that it was best to accept.

However, before we had left his house we got to discussing other matters and so broke down the state of indifference he seemed to be in. He went so far as to say that he would take it up with his young folk. But we must remember not to have any refreshments other than ice cream. His was a strictly orthodox congregation. We promised to see to this. We were to hear in a week or two. The months have gone by and no answer has come.

But we are determined to walk the second mile. The ice has

been broken and we are looking forward in the fall to having not the young folk but the leading Jewish business men as guests of our men's brotherhood.

My opinion is that the rabbi was not favorably disposed to allowing his young people to mix too freely with ours. He did not know much about us and it may be that he thought we were trying to proselyte. Of course, such was far from our minds although, due to his having been only in this country a short time, he was not likely to know this. Besides, such things have been done.

When the time comes for us to issue the invitation to the men I shall write again and let you know how the experiment works out. Mr. Harlow is quite right when he says that it is up to us in the churches to do all we can to break down the wall of partition that too often separates us.

Colchester, Vermont.

A. RITCHIE LOW.

Mental Humility and Intolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: Dwight Bradley's "Moral Equivalent for Intolerance" does not quite achieve equivalence, though he rightly indicates fear as the main basis of intolerance. The footnote I would add is perhaps implied in his text but is not clear enough to be readily available to the hurried reader.

His assertion that we must achieve an inward security "rooted in the confidence that his (Jesus') spirit and teaching are so inevitably bound to win against all counter forces" may be an antidote to fear and thus helpful, but it seems to me there is another ingredient of intolerance which is not touched. It is found in this selfsame cocksureness that we have caught the spirit and teaching of Jesus and thus, "the other man's views will cease to be a threat and will become interesting." If this is all, then our tolerance is in danger of becoming an attitude of supercilious toleration which is at least akin to, if not of the essence of, intolerance. It tends to give aid and comfort to those who have "nothing to arbitrate" or "nothing to confer about" (at Lausanne, for example).

It is not enough to find the other man's view interesting, but also instructive. Tolerance surely also presumes a habit of mind that is humbly open to new light on that profound subject of Christ's spirit and teachings so that it will eagerly learn from other views and sources. One might call this the scientific spirit in religion, which is never dogmatic and always open to new light. It is this element that is not quite clear in Mr. Bradley's otherwise incisive article.

Moorecroft, Wyo.

DANIEL JENSEN.

Statistics in the Kagawa Campaign

EDITOR THE CHRISTIAN CENTURY:

SIR: Friends of the Kingdom of God movement in Japan frequently hear questions concerning the manner in which "conversion statistics" are entering into the evangelistic campaign in that country. By way of reply, it should perhaps be said that statistics have at least as much value in Japan as in America, and that, judging from the resolutions passed here "representing the serious judgment of three million members and citizens," statistics have not been entirely abandoned by American Christians in influencing popular and official opinion. It should be borne in mind also that Mr. Kagawa started out to find or reach a "Million Souls for Christ in Japan," and the empire as a whole is interested in his efforts and results.

That the majority of Christians feel this use of statistics worth while is evidenced by the cooperation of almost all the Protestant denominations in the movement. It is significant, however, that Kagawa himself seldom uses the term "conversion" for those who sign cards in his meetings, but refers, rather, to the number of "decisions" or "seekers," and leaves to the local church groups the work of following up and bringing these to public confession of Christ. Whether they become Baptists,

Methodists, or Catholics thereafter he leaves to their own consciences and the follow-up work of local Christians, though he gladly cooperates in seeking to identify all who decide for Christ with some Christian body. From the viewpoint of the denominationally-minded, as one Episcopalian ecclesiast recently pointed out, the affiliation of even ten per cent of these "seekers" with the church is manifestly worth while, and most pastors, cooperating in these campaigns, have found a larger response than that.

Nevertheless, Mr. Kagawa is not so much interested in the conversion of a great number of individuals who will become traditional Christians, as in the discovery and creation of a body of Jesus-minded people sufficiently large to begin the practical work of bringing about the kingdom of God in Japan, and statistics have a part to play in his technique for a statistically-minded age. This explains also his desire that even church members should sign cards as deciding for that kind of a Christian life. And Kagawa's program of "economic, psychological, social, physical and political emancipation" makes it reasonably clear that his is no narrow interpretation of the gospel.

New York City.

T. T. BRUMBAUGH.

Armies as Police

EDITOR THE CHRISTIAN CENTURY:

SIR: It has come to me in the course of a year as minister in this town centered around a military college that there is one valuable emphasis I have not seen used available for anti-militaristic preaching or teaching. We have outlawed war, yet armies are still found necessary. What good purpose can they serve? The answer is, they are for international and emergency police work. Let us recognize that this is the true function of the military, and speak of it as such, i.e., call it a police force. Advocates of a big army and navy emphasize the necessity of an army and navy for police work. Call their whole purpose police work, call them police forces, and much of the glamor and romance that appeals to youth will be destroyed. What loyalty remains will be directed on the side of law enforcement, which is where it belongs.

Blacksburg, Virginia.

RICHARD S. MARTIN.

What Behaviorism Is

EDITOR THE CHRISTIAN CENTURY:

SIR: My chief satisfaction in being permitted space to make a brief reply to Mr. Vieth's recent letter is that it affords me an added opportunity to sound the alarm against certain tragic tendencies in the leaders of the International council and its Journal.

In my reference to behaviorism I was eager to attract the attention, not merely of the public, and of Mr. Vieth, but of the great, open minds in the realm of religious education. I succeeded. Letters have come to me from men who apparently have this matter at heart. If they can be made to see the danger to Protestantism involved in the hierarchy of methodology (and this is what behaviorism is) which some of the council leaders have set up, the day may yet come when religious education will actually become an aid to the kingdom of God.

I am sorry that right now, when the iron is apparently hot enough to strike, eye trouble prevents me from doing immediate justice to the opportunity. I hope, as soon as I get out of the hospital, to resume work on a manuscript in which I intend to indicate what seems to me to be the major blunders of our educational autocracy, and to suggest some simple measures toward a better day.

Mr. Vieth is right in one item. The greatest asset of the Journal is the good will of the Christian people. I am of the opinion that the Journal fails to have that asset to anything like the extent the exigencies call for. One reason for this seems to me to be the very tenor of dogmatism (which is what behaviorism is!) which characterizes certain of the editorial and contributed utterances in the Journal. Behaviorism places the

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technician on high, and insinuates (this is putting it mildly) that the prophet is poor stuff, scarcely to be tolerated. Has anyone who has for some years lumbered his way through the Journal missed this point? If so, we differ in our apprehension of English, that is all!

Wilksburg, Penna.

JOHN M. VERSTEEG.

"Rather Exaggerated"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest the amusing article in your current issue, by Dr. Stanley Stuber, which gives a forecast of the triumph of reunion in 1940, following the secession of Dr. Manning to Rome, and the agreement achieved by the distinguished ecclesiastics whom he mentions. I see that the author suggests that my distinguished friend, Dr. W. A. Brown, and I will, by that date, be "blessed memories." Of course, neither I nor any other man can count on reaching the age of 80, but I may mention that my father, on his 90th birthday, which occurred in 1922 (he having been born in 1832, the year of the reform bill) traveled 200 miles to keep his birthday with his children, grandchildren and great-grandchildren. Even if I do not rival him in longevity, there is still a chance that I may be more than "a memory" in ten years' time, and that Dr. Brown and I may live to see our ideals considerably nearer to realization, even though Dr. Stuber's anticipations may not wholly be fulfilled.

London, England.

HENRY S. LUNN.

The Race Question Without Hysteria

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent article on the race question sounded the hysterical note that is all too common in discussions of this important question. The solution is to be found in the steady progress of the colored race as a whole. The process can't be hurried without stirring up the prejudices that govern the mass of both races, white and colored. It is a fact that the lowest groups of both races fraternize in America. Their vices draw them together. The leaders of both races are finding common grounds on which to meet. Miscegenation is neither the solution nor the goal. It should be taboo in all discussions of the race question.

Until the Negro leaders can create a racial pride among their own people they will lack a background against which to exhibit their progress. When the colored people move forward under their own leadership to high ideals of morality, education and civic service a genuine approach will be made toward the solution of the problem of their relationship to their white neighbors.

The present leaders of the colored race are lonesome pioneers. They need the sympathetic cooperation of their white friends. But the end sought can't be hurried. Theodore Roosevelt found that an impetuous attempt to override ancient prejudice hindered rather than helped the solution of this vexing problem.

Arch St. Presbyterian Church,
Philadelphia, Pa.

HARRY BURTON BOYD.

Combating Race Prejudice in a Local Parish

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent contributor, Mr. Harlow, expressed the hope that readers would write to your open forum accounts of work being done in their parishes to break down race prejudice, especially that between whites and blacks. May I be permitted, therefore, to summarize types of activity in the Church of the Holy Trinity, Brooklyn, N. Y.? This is an Episcopal church in the downtown section of the borough, which happens to be both a high-class residential and business neighborhood.

A race relations committee has been formed to survey the race attitudes in the parish and try to improve them. This

committee reported that out of 580 families and individuals living alone in the parish 19 are either Negro or mulatto. Of the Negro families, 84 per cent contribute to the support of the church as compared with 58 per cent for the parish as a whole. No discrimination is made at the services. Of four other churches surveyed in the neighborhood only one other had Negro members, an Episcopal church. The committee has also sought contacts with Negro leaders informally and at conferences.

The young people's group has been entertained at a card party and dance in a colored church and entertained their hosts in return by a play and parlor games. The ministers have exchanged pulpits with clergymen in colored churches on several occasions. The Sunday school has both races represented from the kindergarten to the senior class.

Naturally much remains to be done if the possibilities of a church as a meeting point for the best of both races are to be fully realized. But at least this parish is awake to its opportunities. Certainly in every parish there should be a race relations committee charged with the responsibility of developing such activities. If there happen to be no Negroes in the parish or community, there is all the more reason for seeking favorable contacts with those from other communities, in order to create a sense of universal brotherhood.

Brooklyn, N. Y.

BRADFORD YOUNG.

Believe It or Not

EDITOR THE CHRISTIAN CENTURY:

SIR: Rev. J. Aye was a Baptist minister who had been eminently unsuccessful for years in a city church. His friend, R. Bee, elected to become a clergyman of another denomination. Rev. J. Aye was invited to the ordination of his friend. By mistake, the Rev. J. Aye went up to the chancel with his friend and knelt beside him there. It was an awkward situation, but nothing could be done about it, and it was allowed to pass. The ordination took place.

Suddenly, the church of the Rev. J. Aye began to show signs of life. Thousands were converted and many young men from his congregation entered the ministry. The Rev. R. Bee, on the other hand, proved to be a total failure.

On his death bed the Rev. J. Aye revealed the fact that the bishop by mistake, in the awkwardness of the situation and being nearsighted, had placed his hands on his head instead of that of his friend, R. Bee. So everything is explained and the doctrine is qu-ee-deed.

MASSACHUSETTS.

Unitarians Against Compulsory Military Training

EDITOR THE CHRISTIAN CENTURY:

SIR: The following resolution was passed at the 78th anniversary of the Western Unitarian conference meeting in Cincinnati on May 12, 13, 14. You will understand, of course, that this represents the attitude of the delegates assembled and not necessarily of the churches they represent:

"Whereas, the United States through the Kellogg peace pact, now a part of the highest law of the land, has renounced war as an instrument of national policy and has taken active steps towards the limitation and reduction of arms.

"Be it resolved that we the members of this Western Unitarian conference meeting in Cincinnati on May 12, 13, 14, express our hearty sympathy with the 2,000 men students at the University of Iowa who have petitioned that military training in the university be put on a voluntary basis and have appealed to the general public for support.

"And be it further resolved that we the members of the conference express our opposition to military training in our high schools, and to military training in either high schools or colleges of the United States."

RAYMOND B. BRAOG.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

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Publishers,

THE CHRISTIAN CENTURY.

A Who's Who of the New Presbyterian Moderator

Dr. Hugh Thomson Kerr, appointed moderator at the recent general assembly of the Presbyterian church of the U. S. A., in Cincinnati, was born in Ontario, Can., in 1872. He was graduated in 1894 from the University of Toronto, receiving his master's degree there a year later. He studied also at Knox college, Toronto, and in 1897 was graduated from Western theological seminary, Pittsburgh, in which year he was ordained to the Presbyterian ministry. He received honorary degrees from the College of Emporia, Kan., from the University of Pittsburgh and from Washington and Jefferson college. His pastorates included Oakland Presbyterian church Pittsburgh; First, Hutchinson, Kan.; Fullerton avenue, Chicago, and Shadyside Presbyterian church, Pittsburgh, where he has served since 1913. For two years during his pastorate in Chicago he was a member of the faculty of McCormick seminary, where he taught a course in systematic theology and religious pedagogy. He is president of the Presbyterian Board of Christian education and is a member of the board of Western theological seminary. He is the author of many religious books.

Two Summer Conferences at Union Seminary

This week is being held, at Union seminary, New York, the ninth annual conference on church work in city and industrial communities. The conference, which began June 17 and will close June 28, divides itself into three groups for the discussion of the following subjects:

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"The Church and Youth," "The Church in the Community" and "The Church and the Individual." A second conference, for ministers and other religious workers, extending from June 23 to July 4, will cover six series of five lectures each by Canon Charles S. Raven, of Liverpool cathedral, Dr. Richard Roberts, Dr. Wil-

liam Adams Brown, Dr. Halford E. Luccock, Dr. Henry T. Hodgden and Prof. Ernest F. Scott.

American Bible Society Head Resigns

E. Francis Hyde has resigned the presidency of the board of the American Bible

British Table Talk

London, May 27.

WHEN the news came that Dr. Davidson was dead, I remembered how he talked with me the very day on which his resignation was announced. He talked to me as to everyone with that frank sincerity which marked

Death of Archbishop Davidson

all his public life. In his youth he was thought to be a courtier, but he had long outlived this suspicion. It is probable that he was honored and loved by royalty for the same reasons that won him honor and love from men of all schools. He spoke to me of his ideal for his church: to him its comprehensive character seemed worthy of being jealously guarded. He would drive nobody out; if they could no longer remain within its hospitable borders, they must go, and God's blessing be with them! But Dr. Davidson would not lend himself to any conspiracy which would drive out either Catholics or modernists. The secret of his power will long be discussed when the history of these days is told; perhaps in the end it will be discovered that he owed it to the simplicity of his Christian life, and to his genuine humility, which saved him from the egoism by which sin fall many leading members of the state and of the church. His latter days were marked by growing weakness, but he waited his end in peace. When they come to tell of his long and crowded life I hope they will not forget how in the midst of the general strike he pleaded for conciliation and an agreement between the state and the Trades union council. To the ruling classes, for the most part, this will appear the mistake of a lifetime; to others, to myself among them, it seems one of the most significant and hopeful acts in the recent history of the church.

The Church of Scotland Assembly

There is only one Church of Scotland now; last week in Edinburgh the first assembly after the great assembly, when the union was accepted last year, was held. Mr. James Brown was the high commissioner once more, as he was during the short life of the previous labor government. He was a miner in his boyhood, and won his way, as so many of his countrymen have done, by living laborious days and nights. The way of promotion lay through the secretaryship of his union to membership in parliament. Like so many other labor men he is a devoted member of his church, the Church of Scotland, and he fills the part of high commissioner both with dignity and whole-hearted sincerity. Among other discussions there was one upon foreign missions which had its own

session. Dr. J. R. Mott gave a weighty speech and Sir D. Y. Cameron, the great Scottish artist, spoke upon the report with a passionate concern for this task, the crown of all Christian service. It is significant of the place which the church has in Scotland, that its artists and writers come so heartily to its service. Mr. Buchan, for example, has joined with Sir G. A. Smith to write upon the kirk.

* * *

Amy

For a week the great heart of this people has given a place of honor to Miss Amy Johnson. She has taken the chief letters in the headlines. Sometimes our journalist guides have besought her on the posters to let well enough alone and turn back from her perilous flight to Australia. But she persevered and everyone gave at least an inward cheer when she reached Port Darwin. Her own city, Hull, produced its flags. Our papers began to ask what signal honor might be conferred upon her. Altogether like Byron she woke to find herself famous. It would appear that she is just one of those brave and jolly people whose exploits deserve to be commemorated. But it will be a pity if in the spell of such adventures, with test matches coming on, and golf and tennis, we should forget that the most critical hour in the life of India since the mutiny is come upon us.

* * *

Some Political Notes

Sir Oswald Mosley resigned his office in the government last week. He had helped to prepare a memorandum upon the unemployment problem. It was largely an attempt to put into effect the pledges made at the last election by his party. The government would not accept it and in a short and dignified speech Sir Oswald announced his resignation. He goes toward the left of his party, but there are no signs that others will accompany him. Why it should be considered odd that a statesman should wish to carry out election pledges, it does not appear. It is a striking fact to find "Comrade" Mosley, an aristocrat in his own right, moving leftwards. . . . For the moment the understanding between the liberals and labor has ceased to be. They say that the prime minister will not give in upon the question of electoral reform. Mr. Lloyd George is said to stand out for P. R. (proportional representation), which would give the liberals—5,000,000 in number—a fair share of seats in the commons. "P. R." does not prove easy in practice; it is in use in the university elections to parliament, but the average man finds it com-

(Continued on page 798)

society. Mr. Hyde had served longer on the board than any of the other members, having been elected in 1894. He now withdraws from service because of ill health.

55 Graduated at Drew Seminary

Bishop Ernest G. Richardson, of the Philadelphia area of the Methodist church,

was speaker at the annual commencement at Drew seminary, where 55 graduate students received degrees. Work will be resumed in the autumn under a new curriculum adopted this spring by the faculty and trustees of the university. One of the features of the new curriculum will be the

Presbyterians Move Toward Cooperation

Cincinnati, O., June 4.

WHEN the moderator, Dr. Hugh Thomson Kerr, announced today at noon that the 142nd general assembly of the Presbyterian church in the U. S. A. was adjourned to meet at Pittsburgh, Pa., on the third Thursday in May, 1931, there was an almost unanimous opinion among the commissioners that they had participated in one of the most constructive, co-operative and forward-looking gatherings in the history of that church. Press men, who were more or less impartial observers, were loud in their praise of the spirit of fairness exemplified by the moderator, whose genial spirit and felicitous words were responsible in no small degree for the truly Christian atmosphere that pervaded the assembly. If Pentecost be less a matter of chronology and more a question of an all inclusive fellowship, then may we expect the spirit of God to bear witness during the coming year.

Fundamentalist Trouble Past

The absence of any theological controversy ensured the election from the presbyteries of representatives far above the average. These self-appointed custodians of the ark of God whose zeal is not according to knowledge and whose "lame hands" shake rather than steady the structure were conspicuous only by absence. Indeed it was worth coming to Ohio from the ends of the country to see Dr. Mark Matthews, the uncompromising conservative of the Pacific coast, stand by the side of Pres. Henry Sloane Coffin of Union seminary, New York city, with a beaming smile and an affectionate hand laid on the shoulder of the equally consistent exponent of a liberal and evangelical faith. Union with the United Presbyterian church is almost an accomplished fact, and organic union with the Reformed churches may not be so far away, but the internal fellowship, devoutly wished, is after all the greatest accomplishment and the true precursor of all efforts to promote structural changes.

Marriage and Divorce

It must not be inferred by this that there were no "hot spots" in the proceedings. Dr. Samuel G. Craig was on hand to demonstrate the lonely voice of the irreconcilables. Long and loud did he protest against the new charter for Princeton seminary, but he served only to demonstrate the Christian virtue of forbearance on the part of the commissioners, who indulged his tenacity with good humor and then consigned him to oblivion with an overwhelming majority. Even on Tuesday he enlivened the assembly by charging that Rev. W. T. Hanzsche, the new editor of the Presbyterian magazine, was not "sound in the faith" because he had signed the Auburn affirmation of 1922 which made for religious freedom of belief within the Presbyterian church. Here again, however, the sentiment was against him and he was ruled out of order.

Another and perhaps a more unfortunate

incident was that which developed in the reading of the report of a commission on marriage, divorce and remarriage. The psychology of weather was against its reading, especially as it already had been in the hands of the commissioners in the Blue Book, and the unfortunate wording of some paragraphs, together with the attempt at what to some seemed to encourage marriage between Catholics and Protestants, aroused the ire of a few whose anti-Catholic zeal is unabated. The result was that the attempt to amend the confession of faith which enjoins that the believer "should not marry with infidels, papists and other idolators" was rejected. As a piece of obsolete phraseology, explicable only in the light of the century in which it was written, it might well have been allowed to remain in obscurity. However it served as good headline material, thanks to the animus of one or two delegates. To the assembly it served as a horrible example of what follows when we seek to tinker with the thought forms of an earlier generation.

National Church

Of denominational interest was the report of the national capital commission. An anonymous donor of \$425,000 makes available now some \$575,000 and the hope of \$750,000. The ultimate plan is the founding of a national church in the federal capital. However, it was made clear, on many occasions, that ambitious schemes in the way of buildings could be no substitute for a trained ministry. The presbyteries were served notice that they were in future to be more exacting in their educational standards from those whom they were to ordain to the gospel ministry.

On Monday a resolution was passed which is quite obviously a protest against the recent ruling in the case of Prof. Macintosh of Yale, and against the refusal to admit as citizens those who refused for conscientious reasons to give a blanket affirmation to bear arms. Couched in more general terms there were also introduced affirmations about the efforts for world peace, and the problem of unemployment won recognition by the assembly, with an appeal for more sympathetic treatment of those who had reached the so-called "dead line."

While a great body of churchmen were expressing themselves as concerned with labor conditions, the local authorities on entertainment were experiencing some of the despotism to be found in trade unionism. It was necessary, if the electric light should be maintained in the auditorium, for two men to be employed at \$75 a week, each of whose sole work it was to turn on and off the light.

Speeches Not Notable

Notwithstanding the fervent note about Pentecost, there was no outstanding exhibition of a "gift of tongues." The highest honors for eloquence in the assembly go to Dr. Henry Howard of Fifth Avenue

(Continued on page 798)

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Bishop Lawrence Observes 80th Birthday

Bishop W. M. Lawrence, for many decades a leader of Massachusetts Episcop-

alism, celebrated his 80th birthday May 30 at his home in Readville, Mass. The Boston Transcript interviewed the bishop, and got from him two "prescriptions" for

Special Correspondence from Chicago

TWENTY-FIVE thousand persons, according to the papers, marched in the Memorial day parade down Michigan avenue; but of that number the feeble remnants of the once strong Grand Army of the Republic formed a very,

Memorial Day very small fraction. The boys in blue are now a small and frail company; too soon they will all be gone; the brave effort of old men, really unequal to the strain, to join in the march, makes a peculiarly pathetic appeal. With them march the Spanish-American war veterans, themselves beginning to show the wear of the years, and

the still youthful and vigorous soldiers of the world war. And then, battalions of cadets! One is moved to hope, and pray, that the effect of this militant display, and of the touching decoration of graves, will be a solemn dedication of the people to the purpose of finding the ways of peace and right. But, one wonders!

Honoring a Soldier of Peace And Civic Righteousness

Another way of establishing right, justice and good will, than that of the soldier in arms, is that of Dr. Graham Taylor, whose 79th birthday was the occasion of a dinner in his honor at the City club, Tuesday evening, May 27. Thirty-six years ago Dr. Taylor founded Chicago commons, of which he is still head warden, his daughter, Miss Lea D. Taylor, having succeeded him as head resident. He has carried on the battle on many fronts—as a teacher in Hartford theological seminary and the Chicago theological seminary, as president and one of the founders of the old School of Civics and Philanthropy which later became part of the University of Chicago, as a leader in the Municipal Voters' league, as a writer and preacher, as well as through Chicago commons. And, as the Chicago Daily News said in a tribute to him, "He was never ready to declare a truce with the dark forces. He never struck his colors. And now, at 79, he still is in the thick of the struggle." At the dinner in his honor, replying to the tributes paid him by his co-workers in many civic enterprises, he expressed the fundamental faiths that inspired him in initiating his work and that inspire him still—first, in democracy; second, in education,—“of adults as well as children, natives as well as foreign born”; third, in “religious impulse and religious hope, the hope that right is might, that truth will prevail.” And it was no less a person than Miss Jane Addams who said, “We are tremendously indebted to Dr. Taylor. I think more than any of us he has combined the spiritual outlook and patient work with all sorts of people for a new day.”

Levinson Nominated for Nobel Peace Prize

Speaking of the soldiers of peace, it is to be noted that an influential group are supporting the nomination of Salmon O. Levinson, the originator of the idea of the “outlawry of war,” for the Nobel peace prize. Professor John Dewey, in sponsoring the nomination to the Nobel committee of the Norwegian parliament, calls attention to the fact that the Pact of Paris, which is largely the outgrowth of Mr. Levinson's work, has been signed since the last award was made, and also that he recently achieved revisions in connection with the constitution of the world court which “make less difficult the securing of American adherence.” A great number of prominent Chicagoans and Americans support the nomination.

The Chicago Daily News Points the Way

Newspapers usually find it difficult to subordinate advertising to fundamental social welfare in the charities which they organize, but this is precisely what the Chicago Daily News has done in its Christmas campaigns for “the 40 neediest families” in 1928, and “the 75 neediest families” in 1929. The News, instead of asking the assistance of its readers in providing basket charity for Christmas 1928, asked assistance in effecting the permanent rehabilitation of the forty neediest families that could be discovered by the social agencies. This effort was so successful that in 1929 it was expanded to serve the 75 neediest families. The official report which has just come out is most cheering. In commenting editorially upon it, the Daily News says, “Of the original forty families who became the beneficiaries of the fund last year—most of them widowed or deserted mothers and undernourished young children—twenty-one were re-established on a basis of independent self-support before the year was out. Thus it became possible to extend aid and guidance to 18 other stricken families. The difficulties of so many of the total of 58 families were relieved by the end of the year that few required further assistance. Equally encouraging results are being obtained this year in the administration of the fund for the 75 neediest families. Family groups reduced by misfortune to the extremes of poverty are on the road to self-sustaining independence. Discouraged mothers are inspired by new hope and courage as their children are restored to full health.” “This,” says Mr. Joel D. Hunter, superintendent of the United charities, “is the finest kind of Christmas giving, for it contributes to the permanent rebuilding of broken families. It not only relieves distress, but it re-establishes family pride, restores self-respect among those overcome by disaster, and prevents pauperism in the future.” May the tribe of those increase who wish to do something more than promote sporadic Christmas giving and gain a little publicity at the same time!

And So Forth

Chicago theological seminary has, during the past week, been celebrating its 75th anniversary and at the same time inaugurating its new president, Dr. Albert W. Palmer. By the time these notes appear in print Garrett Biblical institute also will have celebrated its 75th anniversary. Seventy-five years is hoary old age in Chicago, but of these institutions it must be said that their vision and power are unabated. They face the future, not the past. . . . The Chicago church federation is planning to expand its work within “the city of shadows,” the charitable and penal institutions of this great city through which 50,000 persons pass annually.

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First Woman Elder of Presbyterian Church Is Elected

The Presbyterian church of Wauwatosa, Wis., presbytery of Milwaukee, at a con-

gregational meeting called to fill a vacancy in the session, on June 2, elected unanimously as ruling elder Miss Sarah E. Dickson, director of religious education of the Wauwatosa church and president of its women's guild. Miss Dickson has been a member of the Presbyterian church for 30 years. She was the first president of

the Young Women's Presbyterian Union of Chicago, and served for several years as executive secretary of First and Second churches, Chicago, also as director of religious education at First church. She was honored by a presbyterial ordination as deaconess in 1925, by the Chicago presbytery. For three years she has been in service at Wauwatosa.

Special Correspondence from Cleveland

Cleveland, June 7.

RECENTLY I chanced to attend the Russian Orthodox Greek Catholic church of St. Theodosius in company with a group of young people. We were rewarded with as dramatic a service as can

be found in any Christian church. There were pictures, banners, incense, vestments, cease-

less movement and marvelous music rendered without instrumental accompaniment. The congregation stood through a long service, and then kissed the ikons before departing. Afterwards the thought came to me that much of the history of the Christian church is living today in Cleveland and in the other more heterogeneous cities of our country. Every historic branch of the church has its congregations, and every school of theology. By picking the right church we can worship in the spirit and forms of any century which we may choose. We do not need to go to books for our church history, for it is all about us.

Federated Churches Hold Annual Meeting

At the 19th annual meeting of the Federated churches Bishop F. J. McConnell gave the chief address and Dr. Louis C. Wright of the Epworth-Euclid Methodist church was elected president for the ensuing year. The new secretary, Don D. Tullis, formerly of Buffalo, is rapidly grappling with his task. In the past the Federated churches have been supported very largely by individual gifts. It is hoped that in the future the churches themselves may pay more of the bills and at the same time feel a greater responsibility for their cooperative agency. Mr. Tullis' first step has been to inform his constituency in a detailed way of the work of this organization.

Pastors Exchange Pulpits

On a recent Sunday ninety of the churches of Cleveland participated in an interdenominational pulpit exchange under the auspices of the Federated churches. There have been no complaints and some compliments. The only difficulty with promoting such a venture is that every congregation desires to hear some "great preacher" in exchange for their dear pastor—but there are not enough princes of the pulpit to go around all the would-be pulpit thrones.

Catholic Churches Use Publicity

The Roman Catholic diocese of Cleveland is revealing its progressive spirit by running a five-inch two-column ad on the Saturday church pages giving the location and the hours at which mass is said in eighteen of the Catholic churches of Cleve-

land and vicinity. Bishop Schrembs believes in publicity of all sorts, is cordial with newspaper men, and is always willing to pose for a picture.

Weekday Religious Classes Dropped

Apparently weekday religious education is not the panacea which will save the churches from all their troubles. In 1924 amidst great enthusiasm weekday instruction on school time was introduced into three of our middle-class, prosperous, Protestant suburbs. The conditions were almost ideal in Lakewood, and yet the enrolment declined from over a thousand in 1924 to 482 in 1929, and now the plan has been dropped—although the work continues in two other suburbs. The root problem of religious instruction is not time, but the development of methods which will truly interest our youth.

Ministerial Changes

The ministerial procession continues. After eight most successful years as rector of Emmanuel church, Kirk B. O'Ferrall becomes dean of St. Paul's Episcopal cathedral in Detroit on Sept. 15, the pulpit formerly occupied by Bishop Rogers of Cleveland. Mr. O'Ferrall is tall, rugged, and outspoken—the effective preacher of a masculine type of Christianity. . . . John L. Hoyt closes a seven year pastorate with the Nottingham Congregational church on Sept. 1. . . . Harry B. McCormick, one of the secretaries of the United Christian Missionary society, has accepted a call to the Lakewood Christian church. . . . After 21 years as pastor of the First Congregational church of Ravenna, Ira J. Swanson has accepted a call to the church at Chardon, O. For many years Dr. Swanson has written the book reviews for the Expositor, and few men have perused more volumes than has he.

JOHN R. SCOTFORD.

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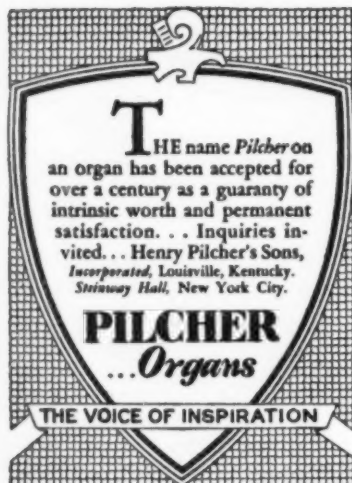
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erals of the Disciples of Christ, will meet this year July 7-9, at the Disciples divinity house of the University of Chicago.

Special Correspondence from China

Peiping, May 8.

TWENTY-ONE years ago in the "Cave of the Thousand Buddhas," the manuscript of a Nestorian Christian hymn was found by the famous French sinologist, Pelliot. The language used is classical Chinese. The date of the manuscript (A. D. 781) fixes the publication of the hymn as approximately contemporary with the erection of the Nestorian tablet whose discovery some decades ago revealed the fact of the presence in China of early Syrian Christian missionaries. The Rev. John Foster, English Wesleyan missionary, presents a closely literal translation of the hymn and interlinear comparisons with the "Te Deum," in the April issue of The Chinese Recorder. The internal evidence justifies a strong presumption at least that this Nestorian hymn is a Chinese version of that ancient hymn of the church. There is romance in the thought that this historic psalm of praise, now believed to have been written by Nicetas of Rome about 400 A. D., traveled from some Greek-speaking land westward through Latin into English and at the same time was carried eastward through Syriac into Chinese; and that east and west met 1,500 years later on the Asiatic shores of the Pacific ocean.

Banditry and Abductions

Chinese civil wars, even of the most modern variety, fortunately are comparatively free from major battles and bloodshed. But a great indirect evil is the freedom to operate more safely given to bandits (or "unaffiliated troops") when the more disciplined bodies of soldiers in the various areas are concentrated for war purposes. This situation is chiefly responsible for the frequent capture of missionaries for ransom in recent months. It is interesting to note that an American, a Miss Gemmell of the China inland mission at Yuanchow in Kiangsi province, was released by bandits on the payment of \$1,200 Chinese currency, raised entirely by and among Chinese Christians. Considering the poverty of most Christians, especially in such a ravaged section, it is scarcely possible to calculate what a sum in American philanthropy that \$1,200 would parallel.

Princeton-in-China Has New Name

The organization which for thirty years has borne the name of Princeton-in-Peking recently voted to change its corporate name to the Princeton-Yenching foundation. It began as a medium through which Princetonians could help in the maintenance of the Y. M. C. A. in this city. Some years ago it also assumed some of the support of the social science departments in Yenching university and adopted a policy whereby its subsidy of the Y. M. C. A. work would gradually

Dr. George Craig Stewart Consecrated As Bishop-Coadjutor

According to tentative plans, the conse-

be decreased and its educational work increased. Under the new arrangement, the school of applied social sciences in Yenching will adopt the name in English "Princeton-Yenching School of Public Affairs" and will be closely associated with the new school of public and international affairs at Princeton. Harvard and Yenching are associated in the Harvard-Yenching institute for the carrying on of research into China's ancient culture. The school of journalism of the University of Missouri has undertaken in affiliation with Yenching the development of education for the profession of journalism in China. Wellesley college calls the college for women of Yenching its "sister college" and aids largely in its work. The school of agriculture at Cornell university has a similar relationship to the college of agriculture and forestry of the University of Nanking.

Distinguished Americans Lecture in China

Residents of educational centers in China have an opportunity for acquaintanceship with and the hearing of distinguished persons, especially scholars, enjoyed by few American cities. Moreover, there are so few of their fellow-countrymen out here that relations can be more intimate than the mere purchase of a lecture ticket or a seat at a public luncheon or dinner table. Those of us so favored can only smile therefore at the wide prevalence of the conviction among our friends that by coming to China we have cut ourselves off from all stimulating social and cultural contacts with our home-land. Recent prolonged visits to Peiping have been made by Dr. H. A. Gibbons of Princeton, Dr. George M. Dutcher of Wesleyan, and Sherwood Eddy. There was great interest in the Eddy lectures in Canton. He was the first foreigner to speak from the municipal broadcasting station.

Regulations Threaten Mission Schools

Much apprehension has been caused in Christian educational circles by the fear that ministry regulations against required courses in religion were to be followed by rules against the presence even of elective courses in the subject. Local authorities in a few places have gone still further and attempted to forbid any forms of "religious activity" among students. The recent East Asia conference of the Methodist Episcopal church adopted resolutions, directing that Methodist schools should be registered only "when regulations are such as to enable the schools to maintain their Christian character and purpose," and "if in the conduct of our schools upon the principles set forth, there should come a time when the government, because the schools are so conducted, should proceed to close them, the initiative of such action and responsibility for it should rest upon the government."

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creation of Dr. George Craig Stewart as bishop coadjutor of Chicago was to take place June 18, at St. Luke's church, Evanston, in which parish Dr. Stewart has served as rector for many years.

Duke University Honors Secretary Wilbur and Bishop Mouzon

LL.D. degrees were conferred on Sec. Ray Lyman Wilbur and Bishop Edwin D. Mouzon, of the Methodist church, south,

at the Duke commencement exercises on June 4. Secretary Wilbur was the commencement speaker.

Special Correspondence from Japan

Tokyo, May 20.

"WHEN is a religion not a religion?" This, in a few words, is the question of the hour in the Japanese Christian church. Not only Christians, but the leading Buddhist sects as well, are greatly concerned over the question of the status of the national cult or "State Shintoism."

This cult, based upon the immemorial traditions of the Japanese race, originated during the reformation of the last century as a medium for the expression of national loyalty and patriotism. With tax-supported shrines, with priests who rank as government officials, it is accorded quite different treatment from that given the three recognized religions of the empire—Buddhism, sect Shintoism, and Christianity. A special word for "worship" was coined long ago, in order that adherents of religious bodies might take part in its ceremonies without offense to their consciences.

Christian Council Studies Problem

Nevertheless, it is difficult for the people, especially in the provinces, to keep the distinction clear. Since the enthronement of the present emperor, and the recent rebuilding of the national shrines in Ise, the cult of state Shintoism has made rapid strides forward in popularity. It is easy to see how, to those unversed in the subtleties of the question, loyalty to Christianity might be construed as disloyalty to the nation. Coincidentally in several separate parts of the empire local officials passed laws intending to further the national cult, but which came near to being infringements of the constitutional guarantees of religious liberty. In one province, a fortuitous change in administration owing to the fall of the cabinet, was all that saved the situation from becoming extremely grave. Fortunately, the young Christian church of Japan, faced with a problem of the first magnitude, has an organization in the National Christian council which is capable of dealing with the situation. For the past nine months the council's special committee has been studying the matter, and the various hearings that have been held have brought out many items of interest. At one such hearing a former cabinet minister, himself favorably disposed toward Christianity, answered very frankly the questions put to him. One thing is clear, that in the mind of the government the showing of respect to—the "worshipping" of—national and family ancestors is not considered to be a religion, and participation in such ceremonies is not considered to be an infringement of the religious freedom guaranteed by the constitution.

Difficulties Faced By Christians

On the other hand, the leading Christian scholar of Shintoism replies that the

liturgy intoned in such ceremonies contains every element of religious worship, that the "priests definitely act in behalf of the government and offer prayers for the government interests." And the common man believes that a spirit is actually enshrined in a state Shinto shrine, and consequently uses these shrines as objects of religious worship. Whether god-shelves should be placed in schools, whether Christian children should be forced to bow to them, whether they should join their classmates in formal pilgrimages to state shrines, whether a Christian should be forced to take off his hat when passing a shrine, whether expulsion from school for not bowing before a god-shelf is an infringement of the constitutional rights of Japanese subjects—these, and similar questions arising from the practical working out of an ancestor-centric, emperor-centric idea of government, greatly trouble the minds of Japanese Christians today. But they are facing the whole problem fearlessly.

Eddy Speaks to Crowds

The Eddy-Page party sailed today for America on the Taiyo Maru, after a busy ten-days of speaking, lecturing, and listening. Dr. Eddy, as usual, thrilled hundreds with his clear analysis of present world conditions and his challenge to courageous living. To those who have heard him many times before, his message is characterized not so much by its scathing analysis of world evils, as by its courageous optimism and faith in the ultimate victory of the Christian way. One of the features of Dr. Eddy's and Mr. Page's stay in Tokyo was an all-day conference on social work, which in a sense, was a continuation meeting of the "Japanese Copec" conference held last summer.

As Japan Views the Naval Treaty

Newspaper headlines of today read as follows: "American Admiral Attacks Navy Strength Awarded to Japan at London Conference." "Treaty Scored by Churchill in Commons." "Harakiri" Is Urged on Naval Minister. Man Respectfully Presents Traditional Knife to Admiral Takarabe as He Arrives in Shimonoseki." The big navy record sounds the same on every phonograph, whether in Britain, America or Japan!

How to Attract Americans!

Attempts are being made to dress up Japan for the sake of the tourist trade. The Wall street debacle is already being felt in the diminution of the steady stream of "trippers." More hotels and better, more golf courses, more fully-equipped bars, and a loosening of the restrictions on dance-halls—these were the serious suggestions recently made by a responsible official as a means of making Japan more attractive to Americans!

WILLIS C. LAMOTT.

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Episcopal Seminary Reports Record 1929-30 Enrolment

The General theological seminary, Episcopal institution located in New York city, had the largest enrolment the past year in

its 120 years of existence. May 28 was commencement day at the seminary, and 31 men received diplomas; 10 were granted the degree of bachelor of sacred theology, and four masters degrees. The new pri-

mate, Bishop Perry, was one of those receiving the honorary degree of S.T.D. The school has already raised about \$700,000 of the proposed \$1,250,000 endowment fund.

Special Correspondence from the Philippines

Manila, April 25.

SIX of the ten separate divisions into which the Disciples of Christ in the Philippines has split in the course of 29 years of history met in a Pentecostal union meeting in Gastambide church, Manila, on

Palm Sunday. At the same time a seventh division, **Disciples Begin To Get Together** that connected with the

Restorationists in America, held its own Pentecostal meeting in the Manila opera house, after all attempts to bring them to meet with the other six branches had failed. The names of the six divisions which met in Gastambide church were: "The Church of Christ (Original Stock)," "The Church of Christ Eternal," "The Evangelical Church of Christ," "The Church of Jesus Christ, Son of the Living God," "The Independent Christian Church," and "The Independent Church of Christ." Only one of these, the first named, is receiving money from the United Christian missionary society or any other agency in America. The names represent groups of churches maintaining a separate existence on an entirely self-supporting basis, and some of them are divisions from divisions. None of them are large, the total membership of all the independent churches just about equaling the membership of the mission-supported churches.

Reasons for Rapprochement

The meeting of Palm Sunday is the first evidence that the centrifugal tendency of so many disastrous years is about to be succeeded by a centripetal tendency similar to that which is today so marked a factor in church life in America. The divisions occurred within the six churches named over such questions as to whether baptism should be permitted in a church or only in a river, whether women should be required to sit with covered heads in church, and whether the communion should be served in one glass or many. Now one hears less of such questions than formerly. The chief reason is that the people themselves are weary of argument "about it and about," and are beginning to look longingly toward those folds where there is less contention. A second reason is the slow dawning of the idea that continuance of dissension is suicidal, no matter how completely we can demonstrate to our own satisfaction that theologically, biblically, historically, and mathematically we are right. A third reason is that the effects of spiritual isolation are being felt, and church members are becoming aware that following some John the Baptizer wandering in a sterile desert of lonely rightness in theological matters, is not half so profitable to the kingdom of God as walking in the company of Christ, eating the rich fruits of fellowship in the white harvest fields of human brotherhood. The presence of a new temper is shown by the fact that a joint commission was

formed to arrange another meeting on June 8th, and to begin a preliminary study of a basis of union. Rev. Leon M. Bana, a prominent Filipino pastor of the churches affiliated with the United society and the man who was chiefly responsible for calling the meeting, revealed the spirit which motivates this new move when he said, "Let us emphasize the many points we have in common. When we emphasize our likenesses, our differences are forgotten. When we emphasize our differences, brotherhood is forgotten."

Methodist Annual Conference

Bishop Edwin F. Lee, newly elected to head the Methodist program in Malaysia, presided over the 23rd annual conference of that church which met in Manila in February. The dominant note in the conference was Filipinization. Two American district superintendents were supplanted by the appointment of two Filipinos to that office. Filipinos now superintend seven of the eight districts into which Methodist territory in the Philippines is divided. It is significant that the Methodist church, which has pushed the program of self-support more vigorously than perhaps any other church, has the largest membership of any Protestant denomination working in the islands. Methodist local churches, with few exceptions, assume the entire support of their pastors, the mission confining its gifts to helping build church buildings, the maintenance of hospitals, dormitories, schools, etc. Of course it is hard on the pastors, many of them starving along on incredibly low pittance, but they continue to be loyal, and the healthy condition of the church seems to justify the policy. Of course, such a program has its difficulties. Recently a district superintendent visited a village where a thriving church had been located. He could not find his members. The church was closed. Eventually he cornered one reluctant member of the flock and got the story of what had happened. An evangelist of a church which does not recognize comity arrangements had come and won the entire congregation over by telling them that they would not have to pay if they would join his church, because their pastor would be supported by money from rich America. The district superintendent was told that the people really preferred to be Methodists, but being fishermen they were very poor, and in the other church salvation was free.

Methodists Stay Out Of United Church

One's reaction to this working of the denominational lack of system with its inevitable variances of mission-policy is likely to be conditioned when he remembers that the Methodist church, by declining to enter the United Evangelical church, automatically becomes the outstanding exponent of the denominational way in the Philippines.

Its total membership of upwards of 65,000 approximately equals the combined membership of the Presbyterian, Congregational, and United Brethren churches which now constitute the United Evangelical church. The Methodist church is watchfully waiting outside of the United Evangelical church because it does not care to risk losing the gains which its system has built up through the years. Its people have been heard to criticize the United Evangelical church for the very failures which are inevitable with such a large body as the Methodist church outside the union. It is the old story of the United States and the League of Nations over again.

Silliman Head Resigns

Nearly every boat which leaves this port just now carries missionaries who are going home on furlough. Of all who are sailing this spring, perhaps none has left such a permanent record of achievement as Dr. David S. Hibbard, the retiring president of Silliman institute. Located in Dumaguete, Oriental Negros, this school is strategically in the center of the southern half of the Philippines. Dr. Hibbard founded it in 1901, and in the 29 years since has guided it to steady growth and expanding influence. There is no single piece of mission work in the entire Philippines which can be compared with it. It attracts a student body of more than 900 students, drawn from all over the islands, and distributed through all the grades from elementary to college. Twenty-five missionaries and a considerable number of Filipinos are employed on the faculty. Dr. Hibbard expects to return to the Philippines, but believes that the growing demands of the presidency of such a large institution should be placed on the shoulders of a younger man.

Manila School Strike

The strike of high school students in Manila shows several things. In the first place, it shows how much harm may be done by tactless remarks growing out of lack of appreciation of Filipino ideas and temperament. There are approximately 300 American teachers in the Philippine school system. Most of them are sincerely respected and admired by their students, and they deprecate as much as anyone such occurrences as this one. In the second place, this incident shows that there are deep undercurrents in Filipino life of which most Americans, including many here, are ignorant. All Asia is deeply stirred, and the Philippines, let us not forget, are in Asia. "Self-determination" has become a religion to half the world's population, and incidents like this show how small a thing may grow into a mighty torrent of protest and self-assertion.

HAROLD E. FEY.

Northfield Summer Conferences, June 13-Aug. 18

The following are the dates for the various Northfield summer conferences,

at East Northfield, Mass.: Young men's students' conference, June 13-21; Young women's conference, June 23-July 1; Women's interdenominational home mission

Special Correspondence from Detroit

Detroit, June 1.

OUR city is in the midst of a political upheaval, embarrassing in the extreme, and more or less sensational. Last January Judge Charles Bowles, the newly elected mayor, entered upon what promised to be a reform administration. He was elected in a hard fought campaign without the support of a single newspaper. He carried with him in sympathy and suffrage a large body of our citizenry who stand for good government and clean politics. Bowles's administration opened auspiciously and was distinguished by a new departure—an inaugural ball. His appointment of Harold H. Emmons, one of our most representative Detroiters, as police commissioner, was widely acclaimed and praised. Unhappily, he followed this appointment by selecting a politician of unsavory reputation for commissioner of public work. Also, he discharged Frank Couzens, son of our senior senator and former mayor, from the board of our municipally-owned street railways. Constantly criticized by the newspapers, the mayor went ahead apparently unconcerned; but when he "fired" Mr. Emmons, his police commissioner, for reasons that were not clear or satisfactory to thousands of the mayor's supporters, and appointed in Mr. Emmons' place Thomas C. Wilcox, a competent officer of the United States department of justice, things began to happen fast.

Recall of Mayor Sought

Mr. Emmons came out in an open letter in which he stated that the mayor had hampered his department and forbidden him to close up all the gambling places, saying that such a policy would ruin the mayor politically. To this Mr. Bowles made a "hot" rejoinder, denying the allegation and attempting to justify his course. Petitions for the mayor's recall were circulated and at this writing it is reported that 30,000 signers have been secured; 90,000 are necessary to make the recall effective. The best judgment seems to doubt the success of the recall. Representative citizens are not back of it publicly, if at all, but the unrest, perturbation and disgust are widespread. Some there are who feel that Mr. Bowles may yet pull through. Others feel he is politically dead. The situation is puzzling and badly tangled. There has been some talk of this city adopting the managerial form of government and perhaps the political mess we are now in may increase the sentiment for so radical a change.

Choose New Dean for Cathedral

Rev. Kirk B. O'Ferrall of Immanuel Episcopal church, Cleveland, is the new dean of St. Paul's cathedral in this city. The choice is widely approved and was made by the cathedral vestry from a list of several men nominated for the position

by Bishop Herman Page of the diocese of Michigan. Dr. O'Ferrall is 42 years old, is a bachelor of philosophy from Kenyon college, Gambier, Ohio, and also a doctor of divinity from the same institution. The dean-elect has a reputation as an unusually able preacher. He describes himself as "a low churchman with broad tendencies but in no sense modernistic." He confesses to three hobbies—preaching, world peace, and Christian unity. He will begin his Detroit ministry Sept. 14.

Lutherans Celebrate

The 400th anniversary of the Augsburg confession was celebrated by 20,000 Lutherans at the fairgrounds here Sunday, May 25. A religious service was held in the afternoon in the Coliseum participated in by 15,000 persons, while loud speakers carried the program to other thousands who stood outside. The principal address was given by Rev. W. H. T. Dau, former president of Valparaiso university, who denied the charge that "Lutherans are living too much in the past," and stated that there was every reason for celebrating the historical event which affirmed that "men must have Jesus and that they must have the word of Jesus—the Bible." Lutheranism in Detroit is strong, aggressive and growing.

EDGAR DEWITT JONES.

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Christian workers, Aug. 2-18; Christian Endeavor conference, Aug. 18-25.

BRITISH TABLE TALK

(Continued from page 790)

plicated and dreads the emergence of political groups such as are to be found in France. He prefers two parties and can put up with three.

Rabindranath Tagore

The Indian poet has been lecturing in Oxford and at Woodbrooke. He also preached or spoke in Manchester college chapel on Sunday morning. In Oxford I found last week that his personality and his poetry had impressed his hearers more than his adventures in philosophy. His words on India, spoken to the Society of Friends, deserve a wide currency. Here for example is an analysis, which all men in this modern world would do well to note. He sees clearly that India is governed by a complicated machine, but meanwhile Europe's own quickening touch has gradually awakened the dormant life of India; but this the "machine manufactured over a century ago" still ignores. "What is most unfortunate for us in Asia is the fact that the advent of the west into our continent has been accompanied not only by science, which is truth and therefore welcome, but by an impious use of truth for the violent purpose of self-seeking which converts it into a disruptive force. It is producing in the countries with which it is in contact a diseased mentality that refuses moral ideals, considering them to be unworthy of those who aspire to be rulers of men, and who must furiously cultivate their fitness to survive. That such a philosophy of survival, fit for the world of tigers, cannot but bring a fatal catastrophe in the human world, they do not see. They become violently angry at those who protest against it, fearing that such a protest might weaken in them the animal that should be allowed to survive for eternity. Doctors know that infusion of animal blood into human veins does not give vigor to man but produces death, and the intrusion of the animal into humanity will never be for its survival. But faith in man is weakening even in the east, for we have seen that science has enabled the inhuman to prosper, the lie to thrive, the machine to rule in the

place of *Dharma*. Therefore in order to save us from the anarchy of weak faith we must stand up today and judge the west."

* * *

And So Forth

Dr. Dodd, of Mansfield college, is to succeed the late Dr. Peake in the theological faculty of Manchester university. That is, I believe, our own school of scientific theology in which teachers from many churches teach; to be the leader in such a faculty and to follow Dr. Peake are responsible tasks for which no one is better qualified than Dr. Dodd. American readers may recall that he was invited to take a chair in Yale two years ago.

EDWARD SHILLITO.

PRESBYTERIANS

(Continued from page 791)

Presbyterian church, New York city. He thrilled the audience by his simplicity. The standard of the public addresses was not up to that of last year's assembly. So many of the speakers seemed to assume a sanctimonious tone, as if the scriptural order was not "first that which is natural and afterwards that which is spiritual." One press man was overheard to say to another, "I wish that man would cut the tear duct out of his voice," and it was rather to the credit of the commissioners that the carefully calculated pauses of some who spoke fell flat. It was a still further indication of the realistic mood that cannot be assuaged by unctuous utterances with little content. Another desire to be delivered from sentimentality was shown in the designation of Mother's day as an appropriate time for the discussion of old age pensions and of social insurance.

The four great boards of the church, with endowments that approximate 40 million dollars have a grave responsibility to the future no less than to the past. There is concern felt in many quarters that the secretaries who are in the employ of the church should exert less influence in the policies of the boards, and that these last should be placed upon a co-operative rather than a competitive basis. An innocent looking resolution which passed almost unnoticed through the traffic of ideas ordered the general council to reappraise its whole organization with a view to correct some of the present defects.

No prophet ecstasies, no rending of the veil of clay, but the fact that there is an earnest effort to be of one mind concerning the work of the church, that the coming year is to be one of emphasis upon stewardship in the largest sense of that term, that men can agree to differ while they acknowledge a common loyalty to the lordship of Jesus, and that organic unity among the scattered forces of Protestantism draws near, are the evident tokens of the returning tide of the spirit.

W. P. LEMON.

BOOKS RECEIVED

The New Education in Austria, by Robert Dottrens, edited by Paul L. Dengler. John Day, \$3.00. Vesper Chimes. Hymnal. Westminster press, \$65. Hearts and Flowers, by Mabel Reed Wilson. Christopher, \$1.50. The Pilgrim and Other Poems, by J. R. Weaver. Christopher, \$1.25. A Message to You, by Charles F. Hoffman. Christopher, \$2.50.

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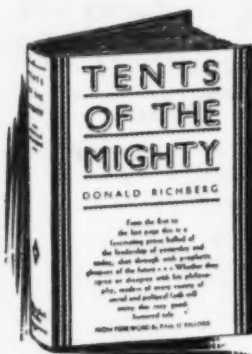
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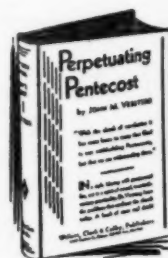
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